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NO. 17.

IS MODERN SPIRITUALISM TRUE?

A DISCUSSION BETWEEN

J. M. Roberts and Wm. F. Jamieson.

IN AFFIRMATIVE, No. 1.

In accordance with the understanding between Mr. Jamieson and myself, which was reached through the correspondence we have had, I now open the discussion of the following question: QUESTION-Do Modern Spiritual phenomena

furnish absolute proof of the existence of Spirits ofter the death of the material organisms in which they lived on earth; and do they hold communication with Earth's inhabitants?

I affirm, without any qualification or reservation that human Spirits do live after what is called death; that they do communicate with Earth's inhabitants; and that both these propositions are proven to be true by the phenomenal facts on which Modern Spiritualism rests.

The first step that is necessary in maintaining the affirmative of the above question, is to define clearly what constitutes Modern Spiritual phenomena. Prior to the latter part of March, 1848, the term Spiritualism was used to define "the doctrine in opposition to the theories of the Materialists, and that averred that all which exists is spirit or soul that what is called the external world is either a succession of notions impressed upon the mind by Deity, as maintained by Berkeley, or else the mere educt of the mind itself, as taught by Fichte."—

Spiritualism, as thus defined, constituted an abstract theory, concerning the operations and realizations of the individual minds of mankind. As Spiritualism, in that sense, has, as an abstract question, engaged the attention of metaphysical and philosophical minds, it may be justly regarded as the ancient method of solving the problems relating to human life, and the nature and destiny of the human Spirit. This Aucient Spiritualism is still adhered to by vast numbers of the most cultivated and learned classes; but being purely an abstract deduction of the mind, and entirely unsupported by positive natural facts, it remains, and most probably will remain, an indeterminate and purely speculative theory.

In March, 1848, a series of events occurred at the home of Mr. Fox, at Hydesville, near Rochester. N. Y., which caused the greatest astonishment to all who witnessed them, and startled the world by their unexpected import. The events may briefly be stated to have begun with a succession of mysterious sounds or noises heard about the house by the Fox family, the origin of which they could, at first, trace to no discoverable cause. The sounds continued, and no perceiveable explanation of them being attainable, they were at last attributed to "Old Split Foot," who has served so long as the sovereign cause of all human perplexi-

with that innocent confidence which children place in the judgment of older persons, concluded that, if it was really his Satanic Majesty, he might have something to communicate, important or otherwise. She, therefore, ventured to address the supposed visitor. She suggested to him that if it was really himself who was making the ado, that he should repeat the sounds which he had been producing, so as to accord in number with the sounds she would herself produce by rapping on a sounding substance. She began rapping as she had proposed, when the mysterious sounds responded in perfect accord. Delighted to find that there was an intelligence behind those sounds, independent of herself, and which govered them, the child continued to interrogate them until satisfied that they came in response to her questions. She had discovered the secret of the ages; a means of commupication between the material and spiritual worlds. Her discovery was communicated to her mother, and soon a simple and convenient system for the interchange of thought, by means of rapping sounds, was in successful operation in that family. These sounds were not unlike the click of the ordinary telegraphic instrument. Some Morse, in the spirit world, had invented the spiritual telegraph; a telegraph as far before its mundane successor, as the eternal spirit life is above and beyond the mundane life of man. To little Katie Fox be-

longs the unparalleled distinction of making publicly known the great secret of the ancient mysteries. Her discovery, humble as it was in its inception. was too grand and far-reaching in its import to remain a secret with that humble family. Neighbors were informed of it; and soon the modest home of Mr. Fox became the centre of the world's attention. The echoes of the "Rochester Knockings," although not louder than the click of the telegraphic instrument, was heard wherever civilization had obtained a foot-hold. The spirit world. as I propose to demonstrate, had at last broken down the barrier of mystery which priestcraft had erected between the material and spiritual worlds; the gates were not only ajar, but the whole fence was thrown down by those tiny rappings, never again to be erected by mortal selfishness and greed for wealth, power and ease. This was the beginning of Modern Spiritualism. What it has since

I do not allege that the "Rochester knocking" was the first successful attempt of the spirit world to communicate with mortals, for I well know that there are volumes of evidence to show that such was not the case. All the way back along the track of time, as recorded in human annals, there are traces, more or less distinct, that show that departed spirits who once lived on the earth have, in all ages of the past, and among all peoples, whether savage, barbarous, or enlightened, returned and manifested themselves to those who were left behind them. But this I do allege, that until the events, to which I have referred, took place, there was no public announcement of that fact, and no attempt made to propagate a knowledge of that great-

become will be fully shown in the course of this

Prior to 1848 it was buried and carefully concealed in the gloomy recesses of heathen and Christian sanctuaries by those who had been initiated concerning the mysteries and mummeries of priestcraft. When I speak of Christian sanctuaries, in this connection, I mean the sanctuaries of the Roman Catholic Church; for the priesthood of that Church, of all the so-called Christain churches, were alone in possession of this secret. It was because the Catholic priesthood were in communication with the spirit world, and had learned that the moral and religious probation of the human soul did not end with death, that led them, at length, to adopt the dogma or doctrine of purgatory—a place where the souls of the dead had the opportunity of purging themselves from the sins of omission and commission that they had committed in their mortal lives. The Greek Catholic and Protestant Churches have totally ignored this dogma, and doubtless for the reason that they never learned that it was true; and that the purgation of the soul ser the death of the body was an inevitable inci-

dent of the spirit or after-life. The Roman Catholic doctrine, concerning purga tory was first maintained in the Council of that church, held at Florence, in 1439; but it was not confirmed and incorporated with the Roman Catholic doctrines until the Councils of Trent, in 1563, when it was decreed to be a dogma of the Faith, which was sanctioned by Holy Scriptures and tradition." This decree was not made until thirteen years after the death of the great leader of the

Protestant Reformation, Martin Luther. That great hearted fearless enemy of ecclesiastical

the Roman power, on account of the demoralizing effects of the sale of indulgence, by John Tetzel, a member of the Dominican Order, who was appointed, by the Roman See, to which Luther belonged, a preacher of indulgencies. For fifteen years, this notoriously corrupt man, in the name of the Roman Church, practiced the most shameful delusions upon the people. It has been said of him, that he not only pretended to give absolution for crimes committed, but for crimes yet to be committed. It was against such monstrous outrages as these, that Martin Luther defied the Powers of the Roman Church, and set an undying example to the world of honesty and independence. Had he lived when the Council of Trent decreed the dogma of purgatory, he would have thundered his denunciation against it. This was a boundless extension of the power yielded through indulgences, and rendered the souls of members of the Catholic Church as much amenable to the domination of the Catholic hierarchy after

death as during the earth-life. This monstrous pretension is the potent instru-mentality by which the Roman Catholic hierarchy have been able to hold the Spiritual world in subection. I have said that the Council of Trent decreed that dogma as sanctioned by Holy Scriptures and tradition. The passages on which this dogma of the Roman Catholic Faith is based, are Revelations XXI, 27; 2 Maccabees XII, 38; Matthew XXV.; Luke XII, 38; and 1 Corinthians III, 2. If there is any sanction in Holy Scriptures for this dogma, it is to be found somewhere in the passages referred to. I have examined those passages carefully to find some trace of Scriptural sauction for this dogma, but there is not a word, line or precept there that sanctions any such thing. Not finding any sanctions for it in Holy Scriptures, I have sought to discover what traditions, in or out, of the church, have sanctioned it. I find that Origen, who lived and wrote in the second century of the Christian era, and St. Agustine, who lived and wrote in the third century, have treated of the place called purgatory; but they have been very careful to conceal the source from which they obtained their knowltwo things; either that Origen and St. Augustine, as early as the second and third centuries, had held communication with the Spirits of the departed, and had derived their knowledge of a probationary state after death from them; or they had derived that knowledge from those who had had such communion with departed spirits, whose testimony on that subject they regarded as entitled to credit. Be this as it may, there is ample reason to believe that the earliest Christian priesthood shared, with their Heathen contemporaries, a knowledge of the same class or classes of natural phenomena, as those which constitute the phenomena of Modern Spiritualism.

At that early period the traffic in Spiritual indul-gencies, which has since been made so vast a source of revenue to the Roman Catholic Church, was not thought of. It was not until many centuries thereafter, when corruption and luxury had come rife among the Catholic clergy that this terrible assumption was ventured upon, by those insatiable spiritual tyrants. Taking advantage of the superstitious fears of their victims, they wrung from them their oft ill-cotten gains, which were poured in the greatest profusion into the lap of the

It was not, however, until the sixteenth century. that these greedy foes of truth and freedom con ceived the moustrous scheme of following the souls of their victims into the afterlife, there to hold them in duress until they had wrung from their surviving friends the last farthing that they could extort, as compensation for the absolution which they impiously pretended they had the power to give. The Roman Catholic hierarchy is the only eligious organization that has ever had the audacity to claim for themselves such a prerogative as that of holding the keys of Heaven and controlling the spiritual destiny of the human soul. Th heathen priesthoods, from whom the Roman Cathalic priesthood derived their carefully concealed knowlege concerning the afterlife of the souls of men, and who possessed that knowledge for thousands of years before the Roman Catholic Church was ever dreamed of, never thought of perverting that knowledge to such iniquitous uses as has the original Christian Church. No heathen priest was ever so destitute of principle and feeling as to think of making merchandise of dead men's souls. That indelible infamy belongs alone to the Roman Catholic hierarchy.

But what has all this to do with the question in hand, my opponent will ask? It has this to do with it. It shows that the fundamental facts on which Modern Spiritualism rests, have long been known and used by men whose whole study and effort it has been to conceal these important facts. If Modern Spiritualism demonstrates and teaches anything, it teaches that the change called death is not the end of life; but that the soul or spirit continues in the afterlife to be the same entity or being that it was when here. It further shows that man's probation as a moral and religious being, does not terminate with the death of the body; and that no vicarious atonement for, or absolution from, sin is possible. Being fully acquainted with these facts, the Roman Catholic clergy must know and realize the enormity of their impiety in pretending that they believe otherwise. Modern Spiritualism and Roman Catholicism stand face to face to-day on this issue. "Shall mankind be permitted to know the truth regarding the dogma of purgatory, the great lever of that hierarchical power? Just at this point Ancient Spiritualism ends and Modern Spiritualism begins. From this point I propose to follow the latter through its varying development to the present hour.

I have stated, how, by an accident of the most trifling import, a little child became the instrument through whom the public announcement was made that telegraphic communication had been established between the world of spirits and the people of earth; and this without the intervention and in despite of the opposition of the priests and leaders of mankind, By means of the tiny spirit rap a new and vast field of inquiry was opened to the hu-man mind. So vast, indeed, that the stoutest and most hopeful natures shrunk from attempting its

Something must be done to silence those tiny but ominous sounds; or some cause for them must be discovered, other than they were the work of human spirits. If neither could be done, then theology, philosophy and science, as they prevailed, would go down before them.

Theologians, with affright, listened to those sounds, and finding them intractable to their purposes, they wrapped themselves round with the consolation that they were the work of the devil. and beyond their jurisdiction. They handed them over to the philosophers who, in their turn, found nothing in them that metaphysics could cope with -they were not within their jurisdiction, so they handed the "Rochester Knockings" over to the scientists, gentlemen who assume to know everything, and more, too, by some monopolized pro

cess. Those learned men listened to those rans. American Seer "paused and listened at the thresh-bold of our house," to hear the crash that was to end those raps and all the manifestations that have nomena. They have kept up that listening and the rapping goes on. Mysterion raps, why will you not cease? And the answer is boed back, "Not cease." For thirty-one years the learning and science of the world have been exhausted in efforts to find some rational excuse for not accepting the fact that they are caused by human spirits who have discovered the occult means

and priestly corruption, was driven to antagonize of producing those sounds and of using them to undisturbed possession so long as to render no ble and unchangeable laws through which they are communicate with their mortal brethren. To minds other proof necessary. possessed of unsophisticated common sense, those ones who have passed to the other side.

If it were not for the sorrowful plight of the feignedly complacent Scientists, their quirks and quiddities to divert attention from those troublesome sounds would be irresistibly amusing. These stubborn, naughty raps refuse to square their operation with any scientific theory, formula or process but persist in hammering away, whenever oppor-tunity offers, without rhyme or reason to scientific To unscientific ears they sound like the imagined music of the spheres, or the seven keyed lute of Pan. The latter class of listeners, enraptured with their harmony, turn a short corner on the Jack Bunsbys of science, and follow those sounds

directly to their true source—the world of spirits. They know that they are not the work of the devil, as the theologians would have them believe; they know that they are not the result of unconscious cerebration as the psychometrists assert they know that they are not the result of epileptic conditions in spiritual mediums, as learned doctors of the Beard type have alleged; they know that they are not the result of the inherent potency of matter, as scientists of the Tyndall type insist; in a word they know that those raps indicate human thought, human will and human power, independent of any will within a material organism; and mowing this, from those simple sounds alone, they know that disembodied and immaterial human bengs can alone produce them. Can any person, whether theologian, philosopher, scientist, religionist, materialist, atheist or casuist, bring forward any explanation of those raps one-hundredth part as rational as that which the producers of them have persistently given for the past thirty-one years? The authors of those raps tell us all that they are produced by the action of the intelligence, will and power of disembodied human spirits, who find it edge of such a place or condition as purgotary for necessary, at times, to avail themselves of that the soul after death. We are forced to infer one of method of communicating with their friends, and of rendering their indentification possible. that homely method of intercourse between the two worlds, millions upon millions of tests have een given which prove and demonstrate that rappings through mediums are the telegraphic transnission of thought from spirits to mortals; and that being this, they can be nothing else.

If my opponent questions this, which he will hardly do in the face of his own experience, I will supply him with any reasonable number of facts to place this point beyond question. I do not do so now because all our space will be required to develop still more positive evidences of the life after death, and the return of spirits to communicate with their earthly friends. It is an inexorable rule of logic, that where but

one rational and consistent explanation of anything is possible, that that explanation must be the true explanation of any one thing is rational and con-sistent, that it will apply, without a failure, to every other thing of the same nature. If we apply these rules to the rapping sounds that are so frequently heard in the presence of mediums, they must decide the question under discussion in the affirmative. For, if it is shown in but a single instance that a disembodied human being has by means of the rapping sounds in question, communicated information unknown to mortal man, until so communicated; and if afterwards that information is found to be correct in every particular, then the affirmative of the question i fully made out, and no negation of it will amount

to anything.
I assert, without fear of contradiction, that no uman being occupying a physical organism or body, or any number of such human beings, can by any mere mental, psychological, magnetic or other force produce a rap, or an imitation of a rap, such as have been attributed to spirit agency, without the accompaniment of sensuous physical instrumentalities. I assert with equal confidence that no mortal will can control or govern those raps in ny way whatever, when the conditions will admit of their occurrence. That the conditions necessary for their occurrence may be overcome and temporarily prevented, I know; but such interference can be, at most, but temporary.

In so asserting, I have been governed by the fact. that no one has claimed to have discovered any mundane means of producing and governing what have come to be known as spirit rappings. Had any such person been found, the world would have esounded with his name as the greatest benefactor of the age; and he would have been greeted as the aviour of the hoary and effete idolatries of past ges, which are so dear to the opponents of naked truth. That no such person has ever been found, does not arise from lack of effort to attain that coveted distinction; for the resources of science and philosophy have been exhausted in endeavors o find some mundane means of producing such sounds as would account for the mysterious rappings which occurs in the presence of mediums.

Theologians suppose they have settled the ques ion concerning those raps, by attributing them to his mythical majesty, "The Devil" and his legions. We congratulate you, gentlemen of the cloth, on your display of superior gumption, in attributing those raps to rational beings; even if they are of a demoniac order. You have vastly outwitted your equally haughty scientific and philosophical rivals in cutting this Gordian Knot. But before you exult too loudly over your very sharp dodge to get away from these continued rappings, by hiding behind that human scare-crow "The Devil," allow me, with all due respect, to ask you a few questions. Who are "The Devil" and his legions? Are they human? Were they ever human? Are they spirit, or are they not? If not human and not spirit; what are they? Are they angels, fallen or isen? If they are, what are angels? In a word | conceptions and their intervention of man's mental; f they are not human, why do they think, and talk, and act like human beings? Reverend past. Were it not for an omnipotent power that seals friends, I fear your plea against the claims of human spirits to the production of the raps, is too ndefinite to be of any use to your fellowmen. On behalf of the spirit world I demur to your plea, in behalf of "The Devil," and submit the case to public judgment.

As no one else has come forward with any claim to the invention and use of rapping through mediums to communicate thought, excepting the spirit world, nothing more is necessary until such a claimant comes forward. In the pending controversy, I cannot regard myself as a party to the That issue is one that lies strictly between the world of spirits, and those who are seeking to ignore and oppose that world, in its efforts to make mown to mortals the momentous truths of the after

It is a legal aphorism that "Possession amounts to nine-tenths of the law," and as the spirit world has had the sole possession and use of the rappings for the past thirty-one years, their title to them o presumptively strong; as to throw the burden of proof upon those who question and dispute the validity of that title. My opponent has placed himself in the attitude of a contestant, on behalf of the material universe. In order to make any pretense of a claim on behalf of inert and passive matter, he must bring forward at least one fact to show that matter ever displayed human intelligence when not animated by human mind. He is in the position of a lawyer, who is seeking on behalf of his client, to eject the occupant of a coveted possession. To accomplish that end, he must show a better claim on the part of his client-insensate matter. I have done my part, by showing not only a prima facia tions and conditions, taking upon itself finite relations to the immutation to reconcile its own creations to the immutation in the spirit world, but that that world has had

I have in this opening argument confined my sounds are the foot-falls of the hastening heralds of the Spirit world, as they bear to the people of the resource of the spirit world, to teach earth's childearth the soul-inspiring announcement that the ren of the after, or spirit life. When this claim is dark Valley of Death has been bridged by the loved disposed of, each of the other facts upon which mundane Spiritualism rests will be taken up and osecuted to an affirmative judgment. For the present we rest,

J. M. ROBERTS.

THEOLOGY vs. NATURAL LAWS.

[Continued]

BY HELEN MAR.

In the infinitude of the laws that govern us we look for results entirely beyond the finite conditions through which all manifestations of an infinite cause express themselves. Although some may conclude that all things in existence work out the ultimate of conditions, and finally return to immensity in a disintegrated mass of atoms to be redistributed, we contend that all manifestations or expressions of life are outwrought through the unirsal laws of causation, and we cannot conceive of a retrogradation. All existence, whether finite or infinite, whether mortal or immortal, whether spiritual or physical, is the result of the law of cause and effect, that ultimates through conditions and relations in all forms of life, and not anything, not even the minutest atom, can exist outside of this law, or outside of the infinitude of relations and conditions. Neither can any existence, we care not what its nature or character, whether animate or inanimate, whether material or immaterial, whether physical or spiritual, be outwrought or developed, germinated or conceived outside of the natural, universal, and coexistent laws that govern the universe of matter, the force or power that has been so clearly defined in our previous essays. Taking this as our standard by which to weigh, estimate and analyze all theories presented for consideration, where stands the entire superstructure of theology, or of Christianity, as taught for the last eighteen hundred years? It falls a mass of ruins, converted into moral, social and spiritual debris by one fell blow of the axe of reason, and the logical deductions arrived at from the revelations of natural

We do not expect to present theories, or even facts, that will be accepted, in defiance of preconceived notions and ideas; but, as we have said before, the presentation of startling ideas and thoughts u direct opposition to preconceived theories, may superinduce inquiry in new channels, and the seed sown may take root and mayhap bring forth fruit worthy of acceptance. From doubt and distrust is outwrought conviction; from ignorance is born knowledge. If all writers and speakers refrain from giving expressions to their highest and houghts from fear, or a distrust as to how they will s a moral-coward. Not that we believe ing ourselves obnoxious, but being called upon to stand before the public as teachers, unless we have ndependence of character sufficient to be firm in the declaration of what are to us divine truths, we are morally bound to be cowards. But truths to be effective should be ever clothed in as seemly garbs

as possible. We have said that, taking natural laws as our standard, the old tenets of theology vanish like the mist from the mountain top before the refulgent rays of the noon-day sun. Total depravity becomes a myth, unsupported by any mistakes, claimed to have been made by an omnipotent creator of the universe, that need the supervening care or intervention of man to modify or correct; predestination or foreordination, as omnipotent decrees of the infinite, dissolve into thin air as we approach them with analytical methods of deduction, and we find the basic foundation of such finalities more ephemeral than even the theory of total depravity. An inimaculate conception based upon an especial act of the infinite to relieve his creations from the penalties attached to a disobedience of the immutable and unchangeable laws of the universe is a mystery too dark, deep and impenetrable for any reasoning mind to accept. The man never lived nor ever will live, capable of transgressing, destroying or in fringing the infinite laws of the universe. Think of a mere speck upon the shores of time, an infinitessimal atom in this vast universe of matter, the boundlessness and limitlessness of which man can form no definite conception, a grain or mote upon one of the smallest of all the innumerable worlds that revolve in limitless space, disobeying or infringing the laws of the creator and ruler of this immensity, that embraces in its infinity every act, thought, or emotion of all that exists. Can man step outside of nature, outside of the creative power of the universe, outside of infinity, and infringe or transgress an infinite law? If one of the divine laws of nature can be infringed or transgressed, why may they not all become effete? Why may not man overthrow infinity, run rampant, and usurp the greater power? What twaddle. It is enough to paint creation black as 'midnight, damn man and dishonor God. Think not that our expressions of disgust and

contempt for such conceptions of the infinite, too When we look from cause to effect and strong. When we look from cause to effect and logically deduce our conclusions from the presentations or the manifestations of the infinitude of relations and conditions, and attempt to attribute o the infinite such characteristics as are presented as droppings from the fount of deific truth by theologians, we are utterly incapable of expressing our contempt and disgust. The English language does not contain words strong enough, technically, to present forcibly the damnable tendencies of such moral and spiritual progress. Alas for the ages to itself the outworking of all results, the ultimate of all conditions, and the finalities of all relations. that renders abortive all efforts of the finite to supervene between them and the infinite creator. or the immutable and unchangable laws through which all things are evolved, their situation would be deplorable indeed. Hell would be the horrible pit that is so wonderfully defined by theological savans, a pit paved with infants' skulls, but the picture is, alas, too familiar to need a recapitula-

Allowing the theory of Christianity to be correct or a truth, what can be said of the infinity of its God when contemplating the myriads of human beings that have passed beyond the shores of time, into the endless infinitude of relations, who lived, died and were forgotten, long ages before the commencement of the Christian era; but even in those days men went to heaven-if the record is true, as lesus says in the 11th verse of the 8th chapter of Mathew, "that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven." Think of the nations upon the earth who have as yet never heard of the means instituted by infinity for their escape from condemnation for sin. What of the infinitude of a power that creates ad infinitum and leaves to chance the eternal destiny of the greater portions of its creations? How inadequate the means to effect the purpose designed in the deific plan of salvation.

Think of the infinite creator, of the innumerable worlds that revolve in illimitable space, that embraces in its immensity the vast infinitude of rela-

outwrought or developed. Can a more marvelous nysterious or more wonderful concoction of finaliies be presented to mankind as a way provided for their escape from eternal damnation or from finalities resultant from causes at work to project them

We often hear Christians exclaiming, how won derful are the ways of Providence, how mysteriously God works, his wonders to perform; and when we attempt to analyze or present the revelations given through the laws of nature, we are met with score and contumely, and are told that we should not try to pry into the mysteries of Godliness. We contend that God, Deity, Infinity, or the Universal Cause by which all presentations, or all manifestations of life are projected into existence, admits of no such definition; that all existence is wearn together. is woven together interminably; that nothing is so hidden or covered up that man cannot, by research, unfoldment and evolution reduce to absolutism by the laws that govern and control all things. We admit of no immaculate conception, or a conception outside or foreign to the laws by and through which all conceptions take place, namely, the copu lation of the sexes; therefore we positively aver. that infinity never entered into any finite conditions or relations, either to reconcile the works of creation to the laws through which they were outvrought, or for any especial race or sect, or the establishment of any creeds, dogmas, formulas, theories, or religions. All things that exist, every atom in this vast universe of matter, will work out the ultimate of its existence through natural laws, and all the Christs of christendom, all the martyrs that have been put to death through their machinations, all the teachings of the past, present, or future, can-not change or stultify the laws of the infinite, or change the ultimate results of the infinitude of relations and conditions, of which all things are the legitimate expressions.

The infinitude of relations and conditions stamps the seal of condemnation upon all theories that admit of partial means to subserve ends; that admit of special providences, special laws, or special decrees; that admit of unnatural presentations of infinite laws; that admit of an imperfect part in a perfect whole; that admit of evil in any sense but that of different degrees of unfoldment; that admit of the creation of death, hell and the devil as penalties for. lisobedience of infinite laws; that admit of an especial haven of repose for the few and damnation for the many; that admit of such hypotheses as are pre-sented as infallible revelations of an infinite through finite means; that admit of any suspension of God's divine leve, mercy and justice; that admit of such unreasonable, irrational and absurd ideas in regard to the relation that man sustains to the whole of which he forms such an infinitessimal part; that admit any creed, dogma, or article of faith as the infallible and indisputable evidence of the divine will of the infinite.

The seal of condemnation should ever be placed upon all forms and ceremonies presented as so essential and necessary to pave the way for future We further say, the seal of condemnation should be placed upon the brow of him or her who permits such permicious doctrines to fall from their lips as the teachings of an immite father and ruler Nature, through her immutable and unchangeable

laws, ever reveals to man her beauties and her ever teeming lavishness. We look out upon her wide spread diversities with awe and wonder; upon her snowy-capped mountains whose summits pierce the dark and sombre storm cloud, defying the king of the furious blasts to shatter or totter from the thrones of their imperial domes the grandeur of their architectural beauty; upon her broad expanse of prairie teeming with agricultural wealth; upon her flowery meads and hills, vieing with yonder cloud-capped mountains in their grand sublimity upon running streams of crystal waters from eter nal and inexhaustible fountains; gathering to them selves strength from brooks and rivulets as they wend their way to ocean tide, carrying on their placid bosoms the inland commerce and wealth o nations; upon beautiful lakelets with their myriads of living, creeping things, mirroring in their lucid light the boundless dome of ethereal blue, studded with starry gems, each a world of beauty and grandeur, revealed in greater loveliness in the limpid waters beneath our feet; upon brave old forests where omnipotence seems to sit enthroned, and where angels may revel in sweet companionship. where in fairy dells and wooded grottoes, hang festooned in ethereal beauty, Nature's dreamy prophecies of beautiful buds and sweet blossoms, radi ant in all the brilliancy of rainbow tints and lace like foliage; where in sweet repose dwell the vio-lets and buttercups, kissed by the gentle breeze and gracefully protected from the fierce blast by sturdy paks, fringed pines, and thorny hemlocks. Orch ards are ours yielding dainty, luscious fruits; fields yielding life-sustaining cereals; mountains giving up their secret deposits of precious ores, their mar-ble and granite, their coal and illuminators; the streams giving into man's embrace their shining, finny tribes. Grace, beauty and loveliness, worth, wealth and health giving blessings, surround us on all sides, and all are partakers of heaven's bounte ous behests. None are bereft of the infinite care and kindly beneficence of the Creator. The gentle rain falls alike upon all; the dewdrops sparkle and refre h, the golden sunbeams illumine and kiss with kindly effulgence all mankind, from the beggar to the millionaire, or king, shedding over al the same sweet and holy influence. There are no especial bright days for some, and dark and sombre for the more unfortunate; but all of God's creatures, from the lowest to the highest in the scale of unfoldment, are alike partakers of the bounteous beand mercy.

Remains of an Unknown Race.

A correspondent says that near the mouth of Cattaraugus Creek are to be found a series of works. which extend to the Conewago Valley. Near Dayton is a sepulchral mound 120 feet in circumfer ence and 10 feet high. In the towns of Leon and Conewago, are several of these mounds; one that was opened contained eight skeletons in a sitting posture. Forty years ago a similar mound existed, and was opened in the village of Randolph, three skeletons and a block of mica being found. Mica has been nearly always found in these tombs, and must have had some unknown significance. A tree three feet in diameter grew on the crown of this mound, its roots interlacing with and disturbing the

bones of the dead,
Near the railroad depot is a deposit of earth in the form of a serpent. It is twenty-five rods long and still perfect. The tail terminates at a spring A man plowing close to the head unearthed 160 flint arrow heads. The roots of a tree were found there, and subsequent excavations discovered sev eral pieces of mica and some stone axes. All around Randolph are the remains of numerous fortifications, mounds, granaries, hearths, etc. of these embankments are of circular form, from one to three hundred feet in diameter, and surrounded by a ditch. Inside are the granary pits, in some of which charred corn has been found showing the nature of the provisions used by the people who garrisoned the place. From the number of these pits they were evidently provisioned for a long seize. Over all these silent relies of for a long seige. Over all these silent relics of a nation gone and forgotten, a forest has since grown and decayed, leaving only roots and stumps and logs, to tell even of their existence.—National Greenback, Ohio.

If laughter is the daylight of the soul, then s

Historical.

ST. MACARIUS.

The Golden Legend is a collection of narratives about the wonderful powers of the saints canonized in the Roman Catholic Church. This work was compiled about six hundred years ago by James de Voragine, Archbishop of Genoa. The Legenda contain 177 sections, each of which is devoted to a particular saint. The work passed through more than one hundred editions and translations into almost all the European languages. It s venerated as extremely orthodox in the Romish Church, although heretics may be too skeptical to believe it, and the outside world may hold it in derision. The first of these extraordinary saints which MIND AND MATTER presents to the world relates to St. Macarius, who was a confectioner of Alexandria. He died A. D. 394. He lived in the desert sixty years of his mundaue existence. On one occasion he was stung by a little gnat, and in a moment of inadvertance he killed the insect, and when he came to contemplate the dreadful deed that he had committed, he felt so dejected and mortified that he hastened to the marshes of Scete, where myraids of gnats or large flies prevailed, whose stings pierce even wild boars to madness. Here he continued to live six months, exposed to these fly pests, to such a degree that his whole body was disfigured by them, with sores and swellings, so that when he returned to the desert he was only known by his voice. There is no record whether he was attacked by wild boars, but it is evident by the historic page that he was pretty well bored by the

On another occasion he moved the body of a dead Pagan from a sepulcher, whereupon the saint was beset by devils, who came to frighten him. They called the dead Pagan to go with them, but the body said he could not, because a pilgrim lay upon him, so that he could not move. Macarius, putting on a bold front, beat the body of the Pagan for communicating with the devils, and then said, now go with them if he would, which caused the devils to declare that the saint had vanquished

Another time, the devil with a large scythe on his shoulder, approached Macarius to smite him, but could not prevail against him on account of his

At another time being tempted of the devil, the saint filled a sack with stones and carried it many ourneys through the desert. One time he saw a levil before him, in the shape of a man dressed like "herawde," with his clothing full of holes and a vial in each hole. "Where are you goirg?" said he to the devil; and

why have you so many vials?" The devil replied, "to give drink to the hermits." "These vials," continued his Satanic majesty, contain a variety of liquors for them to make a

choice of and so fall into temptation.' The devil passed on, but on his return he met the saint, who asked him how he made out.

"Very ill," said the devil, "for they were so holy that only one, Theodistus, would drink."

Macarius, having received this information, went to Theodistus and found him under the influence of the vial. The saint brought his wonderful powers into activity and the victim of the devil was retored to holiness.

Another time Macarius found the head of a Pagan nd the following interesting colleguy occurred: "Where." said he to the head, "is the soul of vour body?"

The head replied, "in hell." "How deep is hell?"

"Deeper than from heaven to earth." "Are there any there lower than your soul?"

"Yes: the Jews are lower." "Are there any lower than the Jews?" "Yes, the false Christian men were lower than the Jews and more tormented."

Macarius seems to have been very much annoved by the devil. In a nine days' journey through the lesert, at the end of every mile, he set up a reed in the earth to mark his track against he returned; but the devil pulled them up, made a bundle of them, and placed them at the saint's head when he was asleep, so that he had great difficulty in finding his way home again.

This same Macarius is the identical saint who so opportunely assisted St. Helena in the discovery of the genuine cross, and for that one act alone, he certainly deserves to be ranked among the most renowned worthies of the Roman calendar. The second day of January is held sacred to his memory in the Catholic Church.

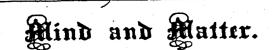
Spirit Communications Given Through Mrs. F. C. Faust.

MARCH 1ST. My name was John Stafford. My life was one that very few would find much pleasure in. I was a miser. Whatever I found I turned it into money. did not care for God nor man, so that I had money. It was my god and I cared for little else. I was so that I begrudged myself the few pennies to buy a loaf of bread with. I found the time at ast when I had to go and leave it all behind. I hid my money up along the railroad near Bethle-hem. After I was in the spirit world six months two men that were working there found it and did not say anything about it. There was very few who knew my name. They all called me stingy hests of divine love and goodness, of infinite justice John. I was returning from Bethlehem when I passed away. I fell on the railroad and that is the last that I knew until my spirit entered spirit life. I have a sister in Philadelphia. Her name is Mary Young. She married a man by the name o Joseph Young. I passed away in the summer of 1856. I feel better since I have written this, as I would like this to reach my sister. She often says she wonders where John is. I had no home in the earth life, but I find I have one in the spirit world, but by my coming back to-night it has done me so much good.

MARCH 2D.

My name is Alice Green. I passed away in Brooklyn. My father's name was Elwood Green and my mother's name was Elizabeth. I passed away when I was twelve years old. I have been in spirit life three years, but it is not what I thought it was. I thought I was either to go to the good place or the bad, and no chance to progress, as they taught me in the Sunday-schools. When I passed away it was on a Sunday and I saw some one standing by my bedside waiting for me. They told me Jesus was there waiting to receive me, but instead of Jesus I found out it was Uncle George, who passed away in the army. He looked so happy when he came for me. My mother wept so bitterly when my spirit left the body; but when I appeared to her one evening and she saw I could be near her she went no more. I have tried to control others. but it seemed almost impossible to do so. I promsed her I would come and let her know how happy I am in my spirit home. When she saw me that first evening she thought my spirit was troubled and could not rest; but since I spoke to her she inderstands now that I can come back to her. But I can come and control a medium better than I can talk to her. My mother looks in the Spiritual papers to see whether I have any thing for her. She looks so disappointed every time she lays the paper away and finds nothing there for her, but I hope this will reach her.

Study all things in nature in your daily walk



PHILADELPHIA, SATURDAY, MARCH 22, 1879

PUBLICATION OFFICE, Second Story, No. 713 Sansom Street, Philadelphia.

J. M. ROBERTS. . . . PUBLISHER AND EDITOR C. C. WILSON . . . ASSOCIATE EDITOR.

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serted at special rates.

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This is a splendid opportunity for News Agents in all parts of the country, to realize a handsome profit without investing their cash capital.

Anonymous communications cannot be printed in this paper. Names and addresses should always be given, which will be considered confidential, unless otherwise leaves and addresses.

"Westbrook Responds."

"FDITOR MIND AND MATTER." You do me great wrong in your last issue. I have neither advised nor approved any violation of law winatever. Had the young man who seized James, and took from his person the costumes used to deceive the audience, asked me about the legality of such act, I should of course have told him a charge of assault and battery would lie again thim, and might have added, that a court and jury, would, no doubt, be very much influenced by the surrounding circumstances. A man who snould assault a thief who had just picked his pocket, to make him disgorge the stolen pocket-book, would not be very much afraid of punishment in a Court of justice. Highway robbery, in the judgment of many rational men, is virtue itself compared with the rascality and implety of the tricks played upon Court of justice. Highway robbery, in the judgment of many rational men, is virtue itself compared with the rascality and implety of the 4ricks played upon the unsuspecting, by many so-called materializing mediums. After this plea of not guilty to your indictment, Mr. Editor, I, of course, expect you, as a brother lawyer, to proceed with your proof or to make an honorable retraction. I neither advised, nor took any part in the capture of James, nor in the seizure of the paraphernalia. I saw taken from his person by force and afterwards purchased and paid for. I made no invasion of his home, but was invited there by a standing advertisement in your paper, paid my way in lawful money, and kept the peace in word and act. When my old Brooklyn neighbor left my residence, at 5 o'clock, I told him I should not attend the seance, and started away to visit a sick friend, when I learned that Mr. Colby and another Boston journalist were in the city, presumably to defend James, and I then determined to be a witness to whatever might occur.

In conclusion, Mr. Editor, let me ask what is all this angry controversy about? Mr. Tice and others, charge James with personating alleged materialized spirits, and with using various concealed garments, to make the filusion complete. You and James admit the fact, only differing as to the quantity and number of the articles used and lay the responsibility of the admitted and thoroughly proved fraud, upon the spirit guilds of James! This ought to be a finality, and is all the responsibility of the admitted that anotating and is guildes of James! This ought to be a finality, and is guildes of Journes! This ought to be a finality, and is with most of your readers. I cannot close without an earnest protest against the dangerous doctrine you earnest the moral irresponsibility of mediums. If teach of the moral irresponsibility of mediums. teach of the moral fresponsitive of the moral fitters of the second of the moral fitters of the second of the seco

It is with more than usual gratification that we are able to provide R. B. Westbrook, Esq., the use of our editorial columns to place himself upon ineffaceable record as to his true status in the disgraceful and dishonest transaction to which he refers. We mean the recent riotous assault upon Alfred James and his widowed mother, by Wm. R. Tice and his associate conspirators, of whom the most fence which the courts and juries of Pennsylvania Mr. Westbrook says: prominent and guilty was Mr. Westbrook. The will excuse if not justify. We believe that to be a reply of Mr. W. has reference to our notice of his libel on the common sense and honesty of the conduct in connection with that conspiracy, in an editorial article entitled, "Has Alfred James Been Fairly Judged as a Man and Medium by His Accu-In that article we noticed the fact as stated by Wm. R. Tice, in the Banner of Light, that he, Tice, and R. B. Westbrook, had fruitlessly sought to involve the Mayor and Police of Philadelphia in their plot to violate the laws of the State of Pennsylvania and wrong peaceful citizens of that Commonwealth. Of R. B. Westbrook's part in that illegal conspiracy, Mr. Tice says:

"I had seen Mr. R. B. Westbrook (the gentleman I had delegated to make arrangements for the scance of the 18th of February.) on Saturday afternoon, and told him, of my having attended a scance of Mr. James, on the evening before, and of my full conviction that it was a deception from beginning to end, and that I purposed to have an examination of Mr. James's person after a scance, if possible. He accompanied me to the headquarters of the police, and knew I could not see the Chief Jones until evening I made an engagement with Mr. Westbrook to meet me at the hotel the next day, sunday, at 10 o'clock A. M., which he kept. I reported to him my interview with the Chief of Potice, and that he had referred me to the Mayor, and that I had called there, but he was out—also that I would call again after dinner, and to the Mayor, and that I had called there, but he was out—also that I would call again after dinner, and would then call on him (Mr. Westbrook.) who did not reside far distant. As before stated the Mayor was sick, and I could not see him so I repaired to the residence of Mr. Westbrook and told him I feared I would have to endeavor to bring about the desired result by moral suasion (Italics our's)—that was searching the mellium—I proposed the following plan: To have a few friends present at the seance at James's, and that I thought that ladies would be preferable to the other sex, as Mr. James would be less likely to have his suspicion aroused than he would be if too many men ware there I was to propose at the close of the seance. were there. I was to propose at the close of the scance, in the event the usual forms appeared, that the medium would allow himself to be searched, and, that I would give to Mr. James ten dollars in the event no garments such as might appear on the forms were found on his person, and if Mr. James refused, then I found on his person, and if Mr. James refused, then I would appeal to those present to know if my offer was a fair one, and as clothing and other such articles had been found in his coat before a seance in Brooklyn, would it be right to have a search after a seance? Such a course would establish the mediumship of Mr. James, as well as put the ten dollars in his pocket in the event no such articles were found on him. In that way I had no doubt we could enlist these who might be there though strangers to us. On those who might be there though strangers to us, on our side, and thus Mr. James would be led to see the processity of consenting. The plan was approved of, and our rade, and thus Mr. Jimes would be led to see the mocessity of consenting. The plan was approved of, and two ladies (?) visiting at Mr. Westbrook's were willing to be of the company * * * It was understood that I was to go late, and not recognize at the time any of those present, but to my surprise I found Mr. Westbrook and his lady, also

Mrs. Shumway, neither of whom were expected."

And just here we stop to ask who his lady was. Was she Mrs. Westbrook, his wife? If not, why did Mr. Tice not designate her by her real name? It is true he in another place says Mrs. Westbrook was present at the seance. Our information is that Mrs. Westbrook was not at that seance and hence infer that Mr. Westbrook's lady was not his wife. I leave that for him to settle with his "Old Brooklyn neighbor" and co-conspirator, William R. Tice, whose careless use of words has given rise to these queries.

Mr. Westbrook has most rashly called upon us to proceed with our proof that he was guilty of serious moral and legal crimes, such as we had charged against him. We are surprised that Mr. Westbrook should have done this in the face of Mr. Tice's uncontradicted public statement. Mr. Westbrook has | given, in accordance with that notice. No one disnot dared to deny any part of that statement, and hence he stands as confessing its truth. That statement shows beyond all question and cavil that Messrs. Tice, Westbrook and others did enter into a deliberately concocted conspiracy to violate the laws and peace of the Commonwealth of Pennsylvania, and that they did carry into effect that criminal conspiracy. In doing this, R. B. Westbrook, Esq., a sworn attorney-at law, fully knowing, as he admits in the above published letter, that an assault and battery was contemplated by himself and his co-conspirators upon the person of Mr. James, and any other person or persons who might interfere in his defence, did wilfully and most illegally violate his official oath as a licensed attorney-at-law, and participated in a deliberately plotted violation of the laws he had sworn to uphold and maintain.

In view of that statement of Mr. Tice, uncontradicted by Mr. Westbrook, what supreme folly it | we know to be truth and innocence, we will here was for the latter to say: "I have neither advised or approved any violation of law whatever.". To

do a lawful act in an unlawful manner, is a most serious crime, at common law, and is justly regarded as deserving of the severest punishment. Mr. Westbrook well knows that it is a well settled principle of law that where two or more persons enter into a conspiracy to do an illegal set, which the assaulting of a person or of persons in their homes certainly is, that all the conspirators, whether present and actively participating in the illegal act or not, are equally guilty of all that is done in the execution of that plot by any of the conspirators. In this case Mr. Westbrook admits he was present approving of all that his "Old Brooklyn neighbor" and co-conspirators were doing at the time of that riotous affair, and therefore he is a principal criminal in the outrage and cannot escape the full responsibilities that his criminal conduct involves. One of the crimes committed was the violent and forcible robbery of Mr. James, so far as he was deprived of any articles belonging to him. A second crime was a most brutal and cowardly assault and battery upon a weak, defenceless man by a set of male ruffians and female viragos. A third crime was the brutal assaulting of a defenceless and unoffending woman, Mrs. James, against whom these ruffianly assailants have not dared to breath a word of reproach. And a fourth and the grandest crime was the invasion with illegal intention the private house of an American citizen. So outrageous were these several crimes that had Mrs. or Mr. James killed any one or more of the wrong doers while in the commission of those crimes they would have been fully justified by the laws of their country and by their God. In view of the full responsibility attaching to what we write we not only do not retract one word of what we have written concerning Mr. Westbrook's abomulable conduct in that brutal and cowardly affair; but reiterate what we said, and defy him to give us the opportunity to justify, in the courts of this State, the charges which, in the discharge of our duty as an impartial journalist, we have made against him, as a man and s a sworn officer of the law.

Here we will examine the conduct of Mr. Westbrook, not only as an individual, but will give him our attention as the type or representative of a class of people who are doing all they can to create a condition of public sentiment which will entirely outlaw spiritual mediums, and place them in a condition infinitely worse than that which the enslaved people of color so recently occupied in this land of nominal freedom. Inspired by just such people as Mr. Westbrook, Chief Justice Roger B. Taney, from the Bench of the United States Supreme Court, uttered the odious and illegal dictum that "A negro was possessed of no rights which white men were bound to respect." By his conduct our account. We say on our own account, and the conduct of those associated with him in for we know, not only from the open the affair of Sunday, Feb. 7th, at Mrs. James' pri- avowal of Mr. Westbrook's fellow-assailant of Mr. vate residence; and by his letter in excuse and James, Wm. R. Tice, but from the whole deceitful justification of their conduct, to which we are replying, Mr. Westbrook takes the broad ground that nediums have no rights which their enemies choose to disregard. It is against this monstrous assumption that we have felt it our duty to join issue with them and to seek to have this matter determined in the only way that it can be determined, by an appeal to the courts of the land.

The first most monstrous and illegal assumption of R. B. Westbrook, as a lawyer and a man, is that to assault and beat a suspected medium is an ofjudges and people of this honored Commonwealth. and until we are shown to the contrary we will denounce it as a wicked falsehood on the part of a man whose sworn duty it is to uphold and defend the good name and fame of the tribunals he thus seeks to disgrace.

Mr. Westbrook thought to break the force of our arraignment by seeking to make it appear that Mr. James and his mother, who were both brutally assailed in his presence, in pursuance of a plot which he approved, as his "Old Brooklyn neighbor" publicly alleged, and without a word of protest or obiection from him, by falsely charging them with an offence which ranked with pocket-picking and robperv of himse f and his brutal associates. Is not this pretense, on the part of Mr. Westbrook, a very apt practical illustration of the moral of the fable of "The Wolf and the Lamb." To justify their own acts of pocket-picking and robbery, they insinuate that Mr. James and his mother had done the same thing. Nothing could be further from the truth, as the published statements of both Mr. Westbrook and his "Old Brooklyn neighbor" plainly show. Mr. Westbrook says: "I neither advised nor took any part in the capture of Mr. James, nor in the seizure of the paraphernalia I saw taken from his person by force and afterwards purchased and paid for." Would it be possible for Mr. Westbrook to crowd more falsehood into one sentence? Mr. Tice said he did approve of the plan submitted to him by the latter; that he was present; was there consulted, and that he did advise the assault on Mr. James and his mother. In that he has surely spoken falsely. We know and are prepared to prove that Mr. James sold no paraphernalia forcibly taken from his person to any one and that he was not paid therefor; and hence that statement of Mr. Westbrook is absolutely false.

Mr. Westbrook further says: "I made no invasion of his (James') home, but was invited there by a standing advertisement in your (our) paper, paid my way in lawful money and kept the peace in word and act." Let us see about that most sapient lawyer, Westbrook. You refer to Mr. James' advertisement in our paper as the justification for your mean and contemptible attempt to evade your just responsibility to Mr. James and his mother, for the outrage committed on them with your acquiescence and approval by your fellow conspirators. Here is that advertisement:

"Alfred James-Trance and test medium and me dium for form materializations. Private sittings at No. 1, rear of No. 635 Marshall street, below Fairmount Avenue. Public materialization seances at the same place every Sunday, Monday and Friday

Under that public invitation we fully admit that Judge Westbrook had a perfect right to enter the home of the medium and his mother, and to remain there at the entertainment which might be putes that he had a right, with that view, to go there, and complying with the terms and arrangements which Mr. James presented, as the conditions under which he would sit as a medium, to be regarded as a lawful guest. But did he go there with that peaceful and lawful intention? That is the question. Mr. Tice says publicly that he did not-Mr. Westbrook, himself, admits that he did not, but to witness the commission of illegal acts of violence and by his presence and consent to encourage those illegal acts. The moment he entered that house with that illegal intention, he was an invader of that house and not a lawful guest, and his pretence to the contrary is as false and dishonest, as has been his couduct in relation to other mediums. In order that our readers may know the character of the man who has compelled us to arraign him at the bar of public opinion, in defence of what digress for a moment.

When the Philadelphia Times, and those con-

Mr. and Mrs. James A. Bliss, sought to convict and imprison those tried and faithful mediums, R. B. Westbrook expressed his sympathetic indignation at the conduct of that Jesuit crowd towards them. Under the pretense of informing himself of the facts, with the avowed purpose that he contemplated defending them in the Court, he sought a special interview with Mr. Bliss, the only one he ever had with the latter. It so happened that we were present throughout that interview and heard all that this is the head and front of his. and their past. All that was said at that interview was said with that unreserved confidence which the relation | James is not a gentine medium for spirit of client and counsel warranted. Notwithstanding | control, in producing form materializations, so be the most searching examination of Mr. Westbrook and ourself at that interview, to get at the bottom facts of the case, Mr. Bliss persisted in declaring him-elf to have been most deeply wronged and misrepresented by his accusing enemies. The course of Mr. Westbrook since that interview cleary demonstrates that this man was at that time working in concert with his "old Brooklyn neighbor," Wm. R. Tice, in their congenial work of slaudering and persecuting mediums. The latter put in his appearance at Mr. Bliss' house, about the same time that Mr. Westbrook did, but did not find the opportunity he sought to help in the work of hunting down mediums. Mr. Westbrook has been guilty of the outrageous impropriety of stating pubicly and privately that Mr. Bliss, while consulting him professionally, had confessed that he and Mrs. Bliss had been guilty of fraud as mediums. If what this shameless man alleged was true, he was | wrong. Whatever is done through them, when unguilty of an outrage that would suffice to expel him from any bar; but being absolutely untrue, words cannot properly characterise his conduct in that | that the physical organisms of mediums are some-

That a man, capable of such infamy as that, should sneak into a private house under the pretense that the paltry sum of fifty cents, paid and received for a special purpose and with a special understanding had between himself and the proprietors of that private house, gave him the right to molest its inmates, is most consistent and natural. It may be that Mr. Westbrook is mentally and morally so constituted, as to be incapable of seeing and realizing the absurdity of such reasoning. We hope, for his sake, that such is the case, for otherwise his responsibility in that affair is fearful.

Mr. Westbrook says: "In conclusion, Mr. Elitor, let me ask what is all this angry controversy about?" To which we reply: In conclusion let us answer that we are engaged in no angry controversy about anything. We are, however, determined that truth and innocence shall not be trodden under foot while we have it in our power to defend them against those who assail them on conduct of Mr. Westbrook himself, that he is the relentless enemy of ourself and the journal we are

his malice and enmity. There is one thing that we will not permit Mr. Westbrook to do, and that is to lie about us with impunity. He has most unwarrantably sought to misrepresent our position, in the letter which he has sent to us for publication, and which we have published, still more on our own account than his.

"Mr. Tice and others charge James, with personaing alleged materialized spirits and with personating alleged materialized spirits and with using various concealed garments to make the illusion complete. You and James admit the fact, only differing as to the quantity and number of the articles used and lay the responsibility of the admitted and thoroughly proved trans, upon the spirit guided of James! This output to be a limitly and with most of your

So far as that allegation or those allegations re late to Mr. James or ourself, we pronounce them to be wholly and maliciously false. Neither Mr. James nor ourself have admitted the fact that Mr. James ever personated materialized spirits, or that he used various concealed garments to make the illu sion complete. Mr. James insists that he never did consciously personate a spirit materialization; and we do not hesitate to say from long and careful observation of what has taken place at his seances, in our presence, that when he says that, he speaks the truth. If an unconsciously entranced medium can be said to do and say those things which are the result of independent spirit control, then, and then only would there be the ground for such an allegation as Mr. Westbrook has falsely made. We know that insensibly entranced mediums have no control of their actions, and knowing that, we regard it as a demand of truth and justice that we shall fearlessly assert and maintain it. There has not been a particle of proof adduced; by Mr. Westbrook, Mr. Tice or any other person who was present at the alleged exposure of Mr. James, on the 23d of February, to show that Mr. James was not insensibly entranced throughout that seance. If there is any such proof, let it be forthcoming. No one has pretended to state what took place at that seance, what forms appeared, how they appeared, how they were clothed, who they purported to be, or any one fact that goes to show that Mr. James personated any person or anything either consciously or unconsciously. Mr. Tice and Mr. Westbrook, and Mr. Baldwin and Mr. Scrymser, and Mrs. Dr. Pratt and her lady friend were all at that seance to fasten upon Mr. James the auful crime of deceiving as a medium. Mr. Tice admits that during the seance "several forms" appeared and that he "saw Mr. James in every form that appeared." Now, let us suppose that this was true; why in the name of common sense was such an opportunity to fasten upon the medium the fraud which he knew was being committed permitted, by Mr. Tice, to pass? That was the time to have manifested an honest purpose to reach and determine the truth, as to whether the medium was playing a deceptive part. All he and his associate conspirators had to do was to have seized the aleged form of the medium with the clothes upon him, and when, if he was not entranced and unonscious that fact could not have been concealed by him. Then was the time, and the only time, when an honest purpose to expose the medium could have been manifested.

Why was not that simple and uatural plan proosed by Mr. Tice and approved by Mr. Westbrook? Undoubtedly, because it would have defeated their dishonest purpose to wrong and misrepresent the medium. They did not dare to touch one of those forms, well knowing that if they did so, the the medium would be vindicated and their chance to place ourself in a false position would have been lost. The only chance which the conspirators had to act their dishonest part was just the one they pursued, and just the one that could determine nothing but their own deceit and villainy. Mr. James says he was unconscious from the time he entered the cabinet until after the close of the seance, and that he knows nothing whatever as to what happened during that time. We believe he tells the truth, and that he did not personate any person or thing at that seance. To any of our readers who regard the charges brought against Mr. James, by William R. Tice and R. B. Westbrook, as a finalty—as the latter alleges to be the case with most of our readers—we say cease to be our readers and oblige us. We write and labor for the patronconspire with another to do an unlawful act, or to cerned with it, in fraudulently and falsely assailing age of no readers of that description. The world Holmes and myself had nothing to say in the mat-

is wide, and right thinking people are abundant, and we fear not, but that we will be amply sustained Neither Mr. James nor ourself has laid the responsibility of any voluntary act of his upon his spirit guides, as Mr. Westbrook has falsely alleged. The most that he has said was that he was told by them that he could aid them by providing certain articles at times for the (the spirits) This request he complied with, and offending. If this demonstrates that Alfred it: but we know that it does not. Fortunately for Mr. James we have seen, in scores of instances, this phenomenon occur through him when it was personated or simulated it. The fraudulent attempt of William R. Tice to discredit that fact by the most deceitful artifices, is the strongest proof of its truth. -

Mr. Westbrook could not close his puerile effort

o place us in the wrong without uttering one of

hose falsehoods which only men like himself are capable of. He says, "I cannot close without an earnest protest against the dangerous doctrine you teach of the moral irresponsibility of mediums." We have never taught any such absurd and groundless doctrine. We regard mediums just as we regard any one else, as being morally responsible for their conscious acts, whether good or bad, right or conscious, none but a fool would regard them as responsible for. If Mr. Westbrook does not know times used by spirits unconsciously to themselves, then he does not know as much as we do, and he had better learn before he undertakes to teach or correct us about such matters. WE REPEAT THAT MEDIUMS LIKE ALL OTHER PEOPLE ARE MORALLY RESPONSIBLE FOR THEIR ACTS and not responsible for the acts of others who control them unconsciously to themselves. Mediums are not a dangerous class of persons, neither is "mediumship a dangerous thing," and the suggestion that they can, in any event, become so, or be properly so regarded is worthy of the heartless man, from whom that suggestion emanates. We have no doubt that Mr. Westbrook thinks that society needs the protection of himself and Wm. R. Tice against those terrible mediums; but we assure him that prisons and asylums would be far the more appropriate places for such irrational and vicious enemies of truth and honesty, as they have shown themselves to be. Reader, are we not warranted in this conclusion in view of this insane declaration of Mr. Westbrook? He says: "Highcay robbery, in the judgment of many rational men. IS VIRTUE ITSELF, compared with the rascality and impiety of the tricks played upon the unsuspecting by many materializing mediums." Has a man who could utter such absurdity as that any rational publishing. We want him to know and fully un- idea as to what crime rascality or impiety is? We derstand that we so regard him, and that we defy affirm not and there take our leave of Mr. West-

The Jesuits Again at Work in their Persecution of Mediums.

We clip from the Spiritual notes in the last Boston Sunday Herald the following groundless slander of Mr. and Mrs. J. Nelson Holmes, by that honorable truthful Spiritual light, Zenas Haines, Esq. We will here say to Mr. Haines that Mr. Holmes has sent us a reply to his allegation that the Holmeses were exposed in Boston, and it will appear in our next paper. ferred to:

"Mr. Robert Cooper writes to the Herald to say that he finds that there is no truth in the reported exposure of the Holmeses at Hartford, Conn. The Herald is equally confident that the Holmeses were exposed in Boston, and, if they were not exposed in Hartford, it is probably because no body took the trouble to do

The man who wrote that slander of two of the best and most reliable mediums in the world, professes to be a Spiritualist, and is mistakenly recognized, as such, by many unsuspecting Spiritualists. Such Spiritualists, as he is, are becoming very common of late; and we propose to have a hand in cutting them up by the roots, and casting them where they properly belong among the open enemies of Spiritualism. The weeding process goes bravely on and soon, true Spirltualism, will be given room to grow and thrive, without let or hindrance from the tares and weeds that have been seeking to mother it. There are certain never-failing tests of a Spiritual hypocrite. Ask a man or woman whether he or she has ever unjustly slandered, misrepresented or condemned a medium? 'If they have done so and have not repented of it, you may bet your life there is no honesty or sincerity in their pretensions of friendship. If he or she says "there is so much dishonesty and fraud among mediums that I do not know what to believe," you may be sure that Spiritualism has no more deadly enemy. If he or she says I know Spiritualism is true but I have no faith in the mediums, rest assured that that person is of the enemy.

It is impossible for any man or woman to be a friend of Spiritualism who seeks to dishonor the mediums through whom the truth of it can be alone made known and promulgated. It is a hypocritical and too prevalent course for the Jesuitical foes of Spiritualism to assume to be its especial protectors and defenders. To such an extent has their hypocrisy been carried that they are in the forefront of every movement that is proposed to ignore, persecute, and suppress mediumship. At the first faint whisper of a raid upon or exposure of warm as carion flies, to the supposed banquet of held my hands. nastiness. We confess that such creatures have their uses, but they are as often nuisances, as are the offending substances on which they feed. We confess we have no great partiality for buzzards and carion flies, nor have we for hypocrisy and alsehood. They are alike repulsive to us. The Boston Herald and its spiritual conductors is of that order or the latter would not approve of such conduct as is disclosed by the following statement by Mr. J. Nelson Holmes, concerning his experiences at the hands of certain Jesuits in the city of the cabinet to see if he sould recognize a form, that Hartford, Conn. On the 12th of February we went to Hartford,

Coun., to hold a number of seances under the supervision of Mrs. W. A. Prior, 580 Main street. Hartford is noted as the worst place in America for Physical Mediums to visit, in a business way, as all the very worst forms of opposition to them is here concentrated among a few professed Spiritualists, who are opposed and dead set against all phases of physical phenomena. Well knowing the character of the opposition that would be brought against us, we did not hesitate to test that opposition through our mediumship.

fairly attended, the manifestations being as good, if not better and stronger, than the average occurring through our mediumship. During this time, many prominent professional gentlemen had attended the sittings, and expressed themselves as being satisfied and pleased with both the Light and Dark seances; the manifestations in both occurring, as they always do with us, under stringent test cenditions. On Friday evening, February 21, a seance was

Up to the 21st of February the seances were

given to a private party of 23 persons, from East Hartford, which was arranged and paid for by Mr. Williams, with Mrs. Prior. The affair, in detail, was entered into by Mr. W. and Mrs. P., Mrs.

ter, whatever, except as to time and place of holding said seance. The seance was held as agreed upon, every one of the party being entire strangers to us, except Mr. W. and the East Hartford postmaster, whom we had seen once before at a previous sitting. Of the whole company, that evening, only three went away dissatisfied, or, who so expressed themselves. One person in particular, seemed determined to find some plausible excuse, or theory, on which to base his suspicions of fraud. Nothing better offering, he openly declared that he had clearly recognized, in one of two forms that appeared from, and in front of the cabinet that eveing, the features of Mrs. Prior, the lady whose guests we then were. In this statement he stood alone, not one of the company could he get to agree with him in his silly and absurd insinnations against Mrs. Prior. Notwithstanding his persistent efforts to make a plausible case against Mrs. P. and ourselves, no one of the party believed physically and morally impossible for him to have him. The next day he went about the city telling every one his story how the Holmeses had got Mrs. Prior to enact the role of confederate to deceive him and his friends. Happening into Mr. Woodward's Turkish-bath establishment, he repeated to him his flimsy story. When he got through Mr. Woodward said it could not be possible—he surely must be mistaken-as Mrs. Prior on that very eve ning, from 8 to 12 o'clock, had been present with himself and hundreds of others in a public hall. where a sociable was held in aid of the Spiritual Association, and that Mrs. P. had charge of a table the entire evening. Mr. Albro, for that is the man's name who started the nonsensical stuff, was taken all aback and completely non-plussed for the ime being. Mr. Woodward then, and others aftervards assured him, that he was making an ass of imself to repeat or even hint at such palpable balderdash. The Albro story getting noised about, he was beset on all sides by persons who ridiculed and

pedeviled him severely.

This man Albro, dealer in rubbish, rags and junk, some time previously had by a promise of making a donation to the Hartford Association of Spiritualists of \$50, got himse f elected President hereof. Said donation has not vet been paid, nor s it likely to be, notwithstanding the persistent eforts of those whose duty it is to collect such monies. Realizing the unenviable position into which he had tumbled, and the liability of becoming a public object of ridicule, the happy thought occurred to his muddled brain of appearing to be really in earnest, and honest in his suspicions of fraud having been practiced by the Holmses on him. He proceeded to get out a writ of attachment against the mediums for defrauding him of one dollar by false representations, which writ was, as set forth in the annexed warrant.

WARRANT.

To the Sheriff of the County of Hartford, or his Deputy, or either of the Constables of the town of Hartford, within said County greeting:

By authority of the State of Connecticut, you are nereby commanded to attach to the value of One Hundred Dollars, the goods or estate of J. Nelson Holmes and——Holmes now of said town of Hartford, and for want thereof to take their bodies and them have to appear before Thomas McManus, Esq., Justice of the Peace, for Hartford County, at his office in Hartford, in said county on the 10th day of March, A. D., 1879, at 9 o'clock in the forenoon, then and there to answer unto Henry Albro, of East Hartford, in said county, in a plea of the Whereupon the plaintiff declares and says that the defendants on or about the 24th day of February, A. D., 1879, representing and claiming to be spiritual mediums, advertised that they would give a public seance at said Hartford, and that to those persons who should attend said seance and who should pay one dollar each for admission thereto, they the defendants would show a matera lized spirit, or the spirit of one who had departed this life in a material and palpable form. plaintiff further says that in order to cheat and defraud the plaintiff, and to induce him to attend said seance and to pay one dollar for admission thereto, they the defendants made the aforesaid representation to him to wit: That they would show him a materialized spirit or the spirit of one who had departed this life in a materialized form in shape. The plaintiff further says that relying upon said false and fraudulent representations by plaintiffs did attend said seance, and did pay to the defendants the sum of one dollar for admission thereto. The plaintiff further says that at said seance the defendants did not show to the plaintiff the materialised spirits as aforesaid, but falsely fraudulently and deceitfully refused so to do, all of which is to the damage of the plaintiff the sum of one hundred dollars. And for recovery thereof with just costs the plaintiff brings this suit.

Plaintiff is recognized in the sufficient sum \$10.00 to prosecute, &c. Hereof fail not but of this writ with your doings hereon make due return according to law.

Dated at Hartford, this 1st day of March, A. D.

HUGH O'FLAHERTY, Justice of the Peace.

A true copy, attest THOMAS B. CHAPMAN, Constable.

It will be noticed that the writ is issued by one Hugh O'Flaherty, as attorney ,to appear before one McManus, as Justice of the Peace, both Jesuites; and before whom the junk and rag dealer expected to get judgment. The writ was placed in Officer Thomas B. Chap-

nau's hands, late on Saturday night, March 1st. The next day, Sunday, the officer called and showed me the warrant, which, after reading, I accepted. The officer then told me that he had been justructed to gain admittance to a seance, and during the time the forms were manifesting within and from the cabinet, the officer was to jump, grab, seize and by force arrest Mr. Holmes or any orm that he could get hold of in the cabinet. I told the officer that a private party had engaged that evening, but if he would call at 8 o'clock I would try to get permission to have him admitted, when, if he hose, he could exercise his authority and make the arrest. The officer inquired who were to be present. I told him that Dr. Swann, Dr. Riggs, r. Bullock, Dr. Peltner, Judge Samuel Jones, Ir. Tim Allyn, Mr. Hooker, and, perhaps, Mrs Isabella Hooker. Also Mr. Hotchkiss, local reporter of the Courant newspaper. The officer said he knew nearly all the parties, and were he admitted to the seance, would not do anything to annoy the company or disturb the manifestations. I told him, if he was admitted, that he should be allowed every opportunity to exercise his legal or official nstructions; also an opportunity to test and judge the character and purport of the manifestations Twenty-four persons attended the seance that evening. From Dr. Swann I obtained permission to admit Constable Chapman, who, during part of a medium, these loathsome seekers for natural and | the dark seance sat next to me, held my hands; the congenial pabulum, flock around as buzzards, or | rest of the time Judge Jones sat next to me and At the commencement of the light seance Chap-

man was allowed to secure me in the cage; before loing so, however, I requested that he would make thorough search of my person, to satisfy himself and the audience that I had nothing concealed upon me to make up forms with, provided it were possible for me to escape from the cage; and, as so much had been said about mediums concealing paraphernalia about their person for the alleged purpose of deception. The officer refused to comply with my request, though urged repeatedly to do so. During the light seance and while the forms were appearing, Officer Chapman was called up to purported to be for him. He was then called into the cabinet (which was a clothes closet with no outlet except into the seance room before the company) to search the same, and also to see if I were still locked within the cage. He reported that the cabinet was empty and that Mr. Holmes was secured within the cage, just as he locked him in at the beginning of the seance. As the officer went out of the cabinet a form followed immediately be hind him, to his amazement and that of the audience. Here was an opportunity for the officer to exercise his authority and make an arrest, accord ing to his instruction. Instead of making a beastly ruffian of himself, by grabbing at the forms, he chose to behave as a gentleman, and allowed the manifestations to go on. He had never witnessed anything of the kind before, and was very much surprised and nonplussed at what he saw. seance he quietly handed myself and Mrs. Holmes the writ citing us to appear before Justice McManus, by authority of one O'Flaherty, as attor-

ney-at-law. Now comes the dastard part of this outrage. Many may not believe what I here relate. I could not believe it myself at first. Nevertheless. I state the truth the whole truth and nothing but the truth about the matter, to verify which: I shall refer the reader to many prominent parties in Hart

Meeting the officer next day, on Main street, he told me that the whole thing was a bogus tran tion; that McManus was no justice, nor hadn't been for some time, that he, Constable Chapman, had been instructed to go to the Holmes seances, grab me out of the cabinet, pretend to make an arrest, but really to frighten me into settling the matter for \$50, if possible, or less, as the case might be. That Albro, the junk and rag dealer, and O'Flaherty said it would be an easy matter, as I would be scared very badly and would be glad to settle without delay, and then leave the city. Right there is where the rascals fooled themselves. As I had met just such villains before. Officer Chapman further said that he would be a witness to his statement, in case I would bring suit for attempt at blackmail, against Albro, the junk dealer. Officer Thomas B. Chapman is a gentleman, and deserves well of all honest and fair-minded people in Hartford. To be quite sure of the officer's statement, I called on McManus and asked him if he was a Justice of the Peace; he promptly replied, No! and that he had not been for some time.

That this statement may not be doubted, I refer to the following parties, who are more or less possessed of the details: Dr. Swann, Dr. Bullock, Dr. Riggs, Dr. Peltner, Mr. West, Judge Jones, S. W. Lincoln, Mr. Williams, Mrs. Prior, Wilbur F. Prior, Edgar Prior, Mr. and Mrs. Beers, Mr. and Mrs. Dickerson, Prof. Hewey, Tim. Allyn, Constable Thos. B. Chapman, and many others whose names I cannot now recall.

A miserable "wiffity cuss," by the name of Hotchkiss, who, when not drunk, which is a rarity, acts as a local reporter on the Hartford Daily Courant. wrote a slangy mess of stuff, with the intention of casting ridicule and discredit on what occurred at the aforesaid Sunday night seance, at which he was present, and in order to give some color to the dirty transactions of Albro & Co., he, the reporter, oozed out his muddled, alcoholic brains in a burlesque effort to throw suspicion on the manifestations. took no part in the seance to satisfy himself or test the matter; on the contrary, when urged by the company to hold Mrs. Holmes' hand for the Ring test, he could not be budged from his seat, and be obstinately refused to test the matter. Instead, however, he writes out his theories as to how the manifestations are produced, which, to those who have tested the same, is most ridiculous, if not act-

Albro, the infected rag and rubbish dealer, was aided and abetted in his nefarious schemes to extort money and libel honest people, by a woman named Reed. This Reed was, or pretends to be a trance and physical medium, but having been exposed by being detected in some act of deception by 3. W. Lincoln, felt herself much aggrieved because we would not allow her to speculate off of our mediumship, she having quite a reputation for doing that sort of thing in Hartford. She became furiously jealous of Mrs. Prior, with whom we were staying, and was very bitter against us. At the close of one of E. V. Wilson's lectures, she, with Albro, mounted the platform, and, after admitting that she was a humbug, went on to say that she knew how the Holmeses did the manifestations. She publicly stated that Mr. Holmes got out of the cage by means of loose hinges, which when operated, allowed the door to swing out. Of course her hearers swallowed this story as true; unfortunatefy, however, for the woman Reed, and her varn, which she told on the strength of what one Fifield, a miserable wretch, is sending over the country on postal cards. A committee got up by Mr. S. W. Lincoln, (an architect and builder) called at our rooms during our absence, took the cage from the cabinet out into the room and proceeded to minutely dissect the greatly over-rated, but really simple affair. They found the hinges to be fast wrought iron butts, shut together tight when the door was locked. The committee felt insulted at being called in to examine a thing so simple, that any one but an idiot could see at a glance, just what it was. They will, however report the result of their investigation of the impeached cage.

On the strength of Mrs. Reed's nonsense. Albro was forced up to the point of getting out a bogus warrant, thinking that rather than have the officers arrest us, and the supposed trick in the cage found out, we would readily settle with the officer for \$50, which would enable him (Albro) to pay his subscription to the Association of Spiritualists.

The instigators of the outrage against us in Hartford should be held to a strict accou the attempt to blackmail mediums, and them in the manner herein related. to do so, if the good friends everywhere will assist us with the substantial wherewithall to effect it. Judge Samuel Jones, of Hartford, our lawyer, is confident that the parties to the disgraceful an unwarrantable transaction can, without doubt, be made to suffer the lawful consequences thereof. Judge Jones is, confessedly, the ablest legal gentleman in Connecticut. His address is 5 Grove street

Those who are disposed to help me in punishing the man Albro, will please address me at Vineland, N. J. All contributions will be thankfully received and acknowled in MIND AND MATTER each

The foregoing statement is made in all candor and sincerety, and is, in detail, to the best of my knowledge, the plain, honest truth.

S. W. Lincoln, architect, of Hartford, is also preparing a statement, similar to this, for publication. He, more than any other person, perhaps, knows in detail the whole affair, and is better qualified to serve it up to the public than I am. The friends of fair play, everywhere, should

kindly remember Mrs. W. A. Prior, No. 580 Main street, Hartford, Ct., who has suffered greatly from the deviltry and injustice instigated by Albro-Reed & Co.

Respectfully submitted to the readers of MIND AND MATTER and all lovers of justice, liberty and fair play throughout the world.

J. N. HOLMES. MANCHESTER, Conn., March 10, 1879. MIND AND MATTER office contributes \$10 to the above fund.

In the next number of MIND AND MATTER wil be published a spirit communication from "Jambers," a contemporary of Moses. It is a curious document, and, perhaps, as true as anything else ascribed to the great law giver. The story that he was found in a basket or ark in the bulrushes, etc., is positively denied, and also that nobody ever bathed in the stream, where the babe was found, because of the crocodiles.

"Boise CITY REPUBLICAN."-This is the title of a weekly newspaper just started in Boise City, Idaho. The second number is before us. The type is large, the impression very readable and the contents instructive, ten columns of which are made up from original articles written for and published in MIND AND MATTER. In making these selections the editor shows good judgment, but the usual credit is omitted, which may be attributed to his inexperience in popular journalism.

MR. W. E. COLEMAN takes positive exceptions to the charge (made by Mr. Stephen Young) that he was the Spiritualist, alluded to by Mr. B. F. Underwood, who, over the signature of "Antifraud," made a series of attacks on the mediumship of Mr. J. H. Mott, as published in the Truth Seeker, ing, of New York. A summary of this affair was published in MIND AND MATTER of March 8th. Mr. Coleman says that he made a public as well as private denial of the charge that he was connected with "Anti-fraud" in the attack upon Mr. Mott, and that Mr. Young knew this to be the case when he furnished the article for publication. The complainant, therefore, demands from him a suitable apology for his unjust aspersions. "The truth is," says Mr. Coleman, "I never wrote a word in my life to Mr. Underwood about Mr. Mott, in any way, form or shape, nor have I ever received a line from him about Mr. Mott. Mr. Young charges me," continues Mr. Coleman, "with wilful, deliberate lying. No excuse has he for this untruthful aspersion of my character. I call upon him to state why it is that he persists in asserting this baseless charge against me? What grounds has he for his arbitrary and reckless statements concerning myself, I would like to know? Should this meet the eye of Mr. Underwood Dhope he will do me the justice to. state that I am not the correspondent referred to in his 'Anti-fraud' publication.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In chosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through Alfred James, of Philadelphia, while unconsciously entranced, and taken down by the editor of MIND AND MATTER, as they fell from the lips of the medium, March 20,

GOOD MORNING, SIR:-In order that you may reach a firm foundation on which to build, you must dig down through the loose and light soil to a solid stratum; but gradually as you work on, day by day, you will accomplish it.

The great trouble with modern Spiritualism is that so many men and women who attach them-selves to it, desire and aim to become leaders; and thus, instead of uniting in one grand body of earnest workers, they become split into factions; each one struggling to advance some peculiar idea of his or The natural effect of this course is division, confusion and difficulty.

Persons who are bound by a particular creed, when the barrier that confines them is broken down, their desire to promulgate their newly received ideas becomes so great that instead of seeking order, they strive to produce excitement and strife, thinking thereby to attain their end the sooner. This is, however, necessary and wisely ordered, for the overthrow of the isms and schisms which prevail from time to time. In the unity of humanity which is to come all these storms and trials, now being endured, will end. Each ism-each idea will adjust itself-constitute a religion of love to humanity, and all will work together to complete the great temple of harmony.

When in the mortal-life, I understood this subject well, and did my best to leave behind me a record of usefulness as far as my situation in life would permit, and did all that I thought would benefit my race.

D. A. EDDY.

This spirit was a very prominent and influential Spiritualist when in the mortal form, and wrote much and ably in its support. We had the satisfaction of being assured by him before his departure to spirit life that we had his approbation and sympathy.—ED.]

Good Morning, Sir: -I suppose that it is right for one spirit to communicate his or her ideas on any subject, as that subject is presented to his or her mind; that it is equally right for other spirits to express their views, however different, concerning that subject. A spirit who was here at the last seance, or the one previous to that, gave his ideas concerning the subject of re-incarnation. Now I have been many years in spirit and have

failed to discover what that spirit affiirmed. There is a spiritual sphere which is confined to the planet to which it belongs, and it is only in imagination that you, or any spirit, can communicate with the spirits of other planets. By this I mean that there is a boundry to spirit existence as there is to mortal existence.

I deny that spirits re-incarnate themselves; and

my reason for this is that it is unnecessary for spirit to enter a mortal body after it has vacated such a body. The necessity for the spirit to occupy a physical body is two-fold; one that it may thus acquire individuality; the other that it may acquire a form. If it should pass through a thousand such forms, it would understand very little more than it did when it went through the experiences human experiences, whether in the person of a prince or in the person of a beggar. Those experiences are similar in every way. The begar-feels heat and cold; so does the prince. Wrong doing in the prince may cover a wider field than the same amount of evil done by the beggar, but the experiences are always similar. As life is the commencement of vegetable life, and animal life the outgrowth of vegetable life; so is human life dependent on all these fo ms of life. Sir, the day is coming; is even now at the door; when human life will be extended and a bigher form of life, called materialized spirit, will b ing this planet one step nearer perfection. But this will be, by no means, the end of this progressing life-growth; and as you look from the malerialized spirit life back to the lower forms of life: so in the future will be the forms of life upon this planet, the highest types of these forms will be the lowest types in the fu ure eras. The refinement of all vegetable and animal life will end in the union of mortal and spirit in what will then be known as immortal life. Whatever degree of perfection the forms of life may reach, there will always be models of lie-form infinitely more perfect Consequently there will never be an end in that direction. There will, however, be an amalgamation of life forms. By that I mean, that some planet infinitely more advanced than this earth, the atattractive force of which will be much greater than that of the latter; will draw us to the former and thus a new stage of life will be opened to us as spirits-new forms of thought-new combinations of ideas, and new joys which we now know not of. In fact, the whole subject may be expressed by one word-extension. Extension of ideas-extension of happiness and extension of all that can contribute to eternal and endless bliss. These are my views, and although not as classically expressed as I would l'ke them to be, I hope I will be pardoned for all errors.

Editorial Briefs.

EMMANUEL KANT.

DEBATE ON SPIRITUALISM .- On the first page of this number of MIND AND MATTER is published the opening argument in the debate between J. M. Roberts and W. F. Jamieson, on the subject of Spiritualism, the first named taking the affirmative of the question, "Is Spiritualism true," and the latter the negative. Next week the reply of Mr. Jamieson will be published, and so on, alternately each week, until the close of the debate. As both gentlemen have critically investigated the various phenomena, incident to modern Spiritualism, the readers may reasonably expect an unusually interesting debate, introducing a variety of phases, which have engaged the attention of the people on every part of the globe.

THAT STORM OF SULPHUR.—A snow storm prevailed in the northern part of Pennsylvania on Sunday night, March 16. On the following day a yellow substance, in some places, half an inch thick, was discovered on the earth's surface in the Lehigh Valley. This deposit was supposed to be sulphur—and the more superstitious of the people probably had fearful apprehensions, as it was recently largely advertised, publicly, that satan's region was "closed for repairs." It is more than probable that the yellow visitor was the pollen from forest trees, perhaps pine or spruce, and it may have been carried from North Carolina or New Jersey, or some other or more remote section. Professor Wise, the æronaut, on a number of occasions came in contact with pollen floating in the atmosphere, three and a half to four miles above the surface of the earth, and the infinitessimal particles may have come a distance of a thousand miles. In the course of time this pollen, as it generally floats far above the storm clouds which send rain, snow or hail upon the earth, might settle on a broad extent of territory. Sometimes, however, perhaps by the affinity of attraction, superinduced by peculiar atmosphere conditions, or disturbance of those conditions, the pollen becomes more or less massed and therefore weighty, when it

comes down to the earth as fast as falling snow or rain can bring it. Of course all this is clearly within the eternal laws of nature, and when the people of earth realize the fact that there is nothing supernatural in, around or about earth's dominions, then will superstition be buried where it ought to be, beyond the hope of resurrection.

BISHOP GILMOUR, of the Roman Catholic Diocese, of Cleveland, Ohio, has just issued his pastoral. which condemns the Irish World newspaper, and urges upon Catholics, the necessity of subscribing to the Diocese Catholic Journal. The Pastoral also condems secret labor unions; forbids mixed marriages and Catholics sending their children to the public schools. The genius of America teaches an entirely different doctrine. It authorizes freedom of thought, speech and action, she only restraint being, the common law, which prevents abuse of this liberty. The Irish World will still live; secred labor unions and all other secret assosiations will flourish, provided they do not contravene the law of the land. Marriage is a question of blind love, and this laughs as Bishops, as well as locksmiths childrent, who are denied the privilege of popular eduer that deprived them of so blessed an opportunity of elementary instruction.

THIRTY-FIRST ANNIVERSARY.—The First Spiritual Association, of Philadelphia, has made the necessary arrangements for a proper observance of the Thirty-first Anniversary of the advent of Modern Spiritualism. It will take place on Sunday, 30th inst., at Washington Hall, at the southwest corner of Spring Garden and Eighth streets. It tion of worlds, produce me, and at no order than that spoken of, can human life be produced. seems as if it were only yesterday when the tiny except by the propogating of the species. If such "raps" attracted the attention of two little girls in their rustic home at Hydesville, N. Y. Out of those raps, evolved the dawning light of Spiritualism, which now illuminates, in various ways, or phases all inhabitable parts of the earth. It has east its exist for all time unchanged, and all attempts to arrays into palaces, as well as hovels, into the mansions of the rich, as well as the lonely cabins of the poor. Its light, like that of the great centre of the they began. General laws are not matter, but solar system, permeates all space, dispelling the matter is always controlled by law. Matter condeep, dark and damning sin of sectarian intolerance, bigotry, theological delusions, superstition, idle fancies, morbid atheism and soulless materialism. When properly understood, it relieves the mind from the depressing effects of mysterious money-making priestcraft, of every kind; it dissipates the clouds of error which hang like a deadening pall over the victims of false teachings, and points out, in letters of living light, the way to truth, the great attribute of the creative power, whose laws are supreme, and therefore incontrovertble. These are some of the fine effects of Spiritualism. It furnishes prima facia evidence of communion with the spirits of departed mortals, which

their entire abrogation, which, of necessity, must soon pass into dark history. The forthcoming anniversary will no doubt be well attended. The arrangements of the exercises

adamantine fact alone, is far in advance of all old

theologies, which are surely silently tottering to

ORDER OF EXERCISES.

At 93 to 103 A. M.; Morning Conference. From 10; to 12 M.; Lecture, Cephas B. Lynn. From 3.30 to 5 P. M.; Addresses by President H. B. Champion, Dr. T. B. Taylor (Curious Things), and Ed. S. Wheeler (Reminiscence). At. 72 P.M.; Lecture, Cephas B. Lynn.

The Committee on Decoration of Hall invite donations of flowers, loans of plants, pictures and other articles appropriate to their work, and will be at the hall at S A. M. Sunday morning to receive Wiong the favors of ur friends.

J. C. SHUSTER, Chairman, 840 N. Thirteen th St.

The Committee on Music will offer a full and timely arrangement for the occasion and invite coo peration.

MRS. J. REESE BEALES, Chairman.

S. W. corner Fifth and Reed Sts. A cordial and fraternal invitation is extended to all who may be interested to attend and aid us on this occasion. ED. S. WHEELER, Chairman Committee.

Lectures, Mediums, Brief News Items, &c. Bishop A. Beales will lecture on the fourth and

The local preachers of Albany, N. Y., have suspended Jacob Limly for "lying and deceit."

C. W. Stewart, an eloquent lecturer, is a resident of Omro, Wis., where he may be addressed. The Banner of Light free circles have been indefinitely postponed, owing to the continued illness

The Church Union, of New York, March 15, publishes a brief item that mortals have spirit guides. The world moves. E. V. Wilson, the seer, is announced to appear

n Washington Hall, Spring Garden and Eighth streets, during the coming April. Mr. J. Frank Baxter and Prof. J. R. Buchanan

will take part in the celebration of the thirty-first anniversary of the advent of modern Spiritualism, to take place in Parker Memorial Hall, Bos-Judge A. G. W. Carter, of Ohio, of extensive

legal knowledge and experience and of sterling integrity, is spoken of by eminent lawyers of Cincinnati as a candidate for the Supreme Bench in Ohio. His permanent residence is at Cincinnati.

The South Boston Inquirer says, "The spirit of P. P. Bliss, who composed music for the Moody and Sankey revivalists, has, through the me ciumistic gift of a Congregationalist Church member, given to the world songs, which excel those written by him while in the earth life.

There is some dissention in the British National Association, arising from the fact that two of its members were converted to the Roman Catholic Church, several months ago. The converts have not yet renounced their faith in psychological phenomena, to which the attention of the association is called. C. C. Massey and Mr. Harrison, editor of the Spiritualist, are among the members who have resigned. Notwithstanding this, the interest

in Spiritualism is steadily on the increase. The People's Lyceum of Cincinnati, O., held meeting in Murdock's Hall, in that city, on March 16, and elected the following officers: President J. B. Campbell, M. D., V. D.; Vice President, Alexander Longley; Secretary, J. H. Emy; Treasurer, T. H. Sawyer. The meetings of the Lyceum will be held in the same hall, No. 195 West Fifth street, on every Sunday afternoon, beginning at 3 o'clock The seats and the discussions are free to all persons in fa vor of truh tand human progress.

There is a genius "Down East" publicly heralded as a "simple, fourth-proof, double distilled Adventist," who has been delivering lectures on Sundays in the village of Winsted, in which he denounced modern Spiritualism. He said it was the deviland of the devil, and the father of all bad isms, except Adventism." The lecturer in this unswittingly cracked a joke. Mr. Pinney, editor of the Winsted Press, "pines away in thought, and with a green and yellow melancholy," contemplates propo ing the question to the lecturer, "what shall I do to be saved?"

The annual convention of the Michigan State Convention of Spiritualists and Liberalists, assembled on the 20th instant in Mead's Hall, Lausing, Mich. It will close to-morrow evening. The reports of missionaries were made on the discussion of all formsof spiritual phenomena, experience of medimore quickly descends, by force of gravita-tion, to the region of storm clouds and then it and evil effects of mediumship, light and dark circles,

materialization. Speakers, mediums, believers and opposers of Spiritualism were invited to be present o discuss, prove or refute the phenomena of Modern Spiritualism. Speeches in discussion were limited to five, ten or fifteen minutes.

The last sensation in Ohio is the publication of an account of another lost continent besides that of Atlantis. The new one is located in, or rather submerged in the waters of the Indian Ocean. The people came from the "sun sphere," and were highly cultivated. The lost arts went with the st continent. Its location was directly south of Hindostan, 80 degrees east longitude, and extending from 3 degrees north to 32 degrees south latitude. It was about 2,500 miles from north to south, and 1,800 miles from east to west. Electric lights, magnificent palaces, stained glass, air ships, and a motive agent superior to steam, were common among those visitors from the "sun sphere."

All About Reincarnation.

DEAR EDITORS :- If you are not entirely disgusted with the above subject, and overrun with articles upon the matter, perhaps you will allow me to say a few words on this occasion. I have no knowledge of ever having inhabited any other form or substance. I simply find myself in a human form, though similar to all, yet differing in some respects from any other human form with cation, will grow up to manhood, to curse the pow- which I ever came in contact. Should I not as an intelligent human being have some knowledge of a previous state, provided I had ever inhabited one? Human life is like any other life, taken simply as a substance, the same as a flower, plant, mineral, vegetable or animal substance. The difference being in the construction of the organism in its re-

ceptive qualities. In the formation of a planet, heat is the great promoter of the life principle, and the different degrees of heat in the closing process, in the formawere not the case human life would be spontaneous continually, or continually progressing from a

lower sphere-a la Daricin, etc. General laws and principles are self-existent, and eternal-bave existed forever-and will continue to rive at any conclusion as to their origin, further than that are self-existent and immutable laws, brings persons at the end of their speculation, just where sists of two kinds-spiritual and physical, or fine matter and gross matter. These two matters, though acting with and closely allied to each other are still entirely separate and distinct things. Physical matter is subject to very many chemical changes, while spirit matter goes through no such changes, only through the different stages of intellectual development and refining, and parifying. The life principle exists in spirit as well as in physical matter. Spirit matter exists in general quantities, unindividualized, except where received by some physical matter, and then all intelligence which such physical matter (whether of the lower or higher order) is capable of receiving, goes to make up that individuality, which then forms a nucleus round which other spirit matter congregates, and such as may be received goes to help enlarge that individuality.

God is the central emanating point or power from which flows all intelligence and wisdom, and these life rays of light shine upon all, and the reason all are not alike in intelligence is because all are not constructed so as to receive alike. Man (the highest of the animal creation) is of himself nothing, except as he becomes so by his capability to receive and retain.

Granted that he is possessed of the life principle, that of itself brings no spiritual individuality. Man, when he is receptive, becomes an individual, and is powerful or weak in his individuality in exact accordance with his power to receive and re tain the intelligence that comes from the general supply of spirit matter, and also from individualized spirit matter.

The body is laid aside as of no further use to

that individual, and the individual himself steps into a new phase of life. One step higher, one step the centre, where all are drawn according to the affiliation they have with the magnetic currents With the foregoing suggestions it may be pre-mised that there is a fountain head from which all wisdom and intelligence come. If that is so, then there must be a supply or the fountain would be come exhausted, and to remedy that defect there is a continual supply by individualized spirits progressing slowly, but surely, to that great magnetic centre where, when purified, step by step they finally merge into the general spirit matter, to be

used over and over again, each time more noble and elevated. Grant that Enoch has told what he knows about re-incarnation, and denies any re-incarnation, it does not destroy my argument at all. Re-incarnation in individualized term I do not believe in, but if a merging again into the divine essence and be ing used again as general matter is re-incarnation, then I am a re-incarnationist and in no other way Many people wish to hold their own individuality to the end, and think they are going some time to arrive at a certain exalted state and there enjoy themselves, though they admit that they can never arrive at the perfection of God. Will the human soul, or rather the spirit, be satisfied with that? opine not. Will it not in its noble and elevated state he continually reaching out for some more light—some further chance to do good? What more sublime and exalted idea than that the spirit re turns again to God that gave it, and forever and forever goes on in the good work of uplifting and ennobling the race. That is what I call eternal pro-

gression or the true re-incarnation. AJAN JUDGE.

PHILADELPHIA MEDIUMS.

MRS. W. H. YOUNG—Healing medium through whom many wonderful cures have taken place, has returned to Philadelphia and will treat all diseases magnetically at her office, 245 North Ninth street. Office hours from 9 to 12 and 2 to 4. Patients visited at their homes. HENRY C. GORDON, will suspend his seances until further notice. his friends can address him at office of MIND AND MATTER, 713 Sausom st. ALFRED JAMES-Trance and Test Medium and

Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Public Materialization Seances at the same place every Sunday, Monday and Friday DR. AND MRS. H. S. PHILLIPS-Clairvoy-

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Mrs. Lizzie Lenzberg—Trance, Test and Business Medium, No. 941 Buttonwood Street. Sittings Daily, from 9.to 12 A. M. and 2 to 5 P. M. English and German. Mrs. SARAH A. ANTHONY—Test Medium—No. 223 North Ninth St. Circles on Monday and Thursday evenings. Private sittings daily. DR. C. BONN-2129 North Eighth street. Healing ests, clairvoyant, trance tests, describe and

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MBS. J. GLASBY—Test Medium. Private Sittings daily, at 643 Marshall Street. MORRIS HUMPHREYS Developing medium, Philadelphia Spiritual Meetings.

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LYRIC HALL SPIRITUAL ASSOCIATION .-At No. 259% North Ninth street. Free conference every Sunday afternoon at 2:30 o'clock.
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MRS. DR. J. W. STANSBURY, will write you a Psychometric Chart delineating your personal character and disposition, or answer brief questions on Health, Business Matters, Future Prospects, etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents in stamps. Diagnosis of Disease with prescription, and Spirit Communication, \$100. Address, 176 Plane St., Newark, N. J. May 24. MRS. DR. J. W. STANSBURY, will write you a W. L. JACK, M. D., Business Medium and

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VERB. SAT. SAP.

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Of herself she claims no knowledge of the healing Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescrip-tion, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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Little Valley, N.Y., March 20, 76. Mrs. A. H. Robinson, 394 Dearborn Street, Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed babit of using morphine The small sum of \$5 a box for the oplum remedy (one box having cured her) is like no pay at all.

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Anniversary Celebration. The Spiritualists of Lowell, (Mich.,) and vicinity, will hold an Anniversary Celebration of the birth of Modern Spiritualism, at Train's Hall, commencing Saturday, March 20th, at 2 o'clock, and closing Sunday evening, March 30th. Speakers engaged: - Dr. A. H. Spinney, Rev. Chas. Andrus, Giles B. Stebbins and Lydia Pearsall.

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Michigan Spiritualists and Liberalists. The Annual Meeting of the Michigan State Associa The Annual Meeting of the Michigan, State Association of Spiritualists and Liberalists, will be held at Lansing, commencing on Thursday, March 20th, and closing on Sunday, 23d. Among the speakers expected to be present are J. P. Whiting, Mrs. L. A. Pearsail, Mrs. Mary C. Gale, Mrs. H. M. Morse, Mrs. R. Shepard, Rev. T. H. Stewart, Rev. C. A. Andrus, Giles B. Stebbens, George Geer, Rev. A. J. Fishback, Rev. J. H. Burnham, and others. It is also expected that Mr. C. H. Dunning, member for Michigan of the Executive Committee of the National Liberal League, will also be present, and present the aims and objects of that organization.

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GONE BEFORE.

BY J. WM. VAN NAMEE, M. D Fold the little wasted hands, Over the still breast, Shut the whitened eyelids down, Baby's gone to rest. Speak in only whispered tones, Near the pulseless form, For the spirit now has fied,

To the angels gone. Every pain is over now, Agony has fled, Do not weep in sorrow sore, For little baby dead, He has gone to Heaven alone Gone to peace and rest. His little spirit watches you From mansions of the blest.

[SKLECTED.]

WHISTLING IN HEAVEN.

You're surprised that I ever should say so? Just wait till the reason I've given Why I say I sha'n't care for the music Unless there is whistling in Heaven; Then you'll think it no very great wonder, Nor so strange, nor so bold a conceit, That unless there's a boy there a-whistling, Its music will not be complete.

It was late in the autumn of '40: We had come from our far Eastern home Just in season to build us a cabin, Ere the cold of the Winter should come; And we lived all the while in our wagon That husband was clearing the place Where the house was to stand; and the clearing And building it took many days. So that our heads were scarce sheltered

Of provision was almost exhausted. And husband must journey for more; And the nearest place where he could get them Was yet such a distance away, That it forced him from home to be absent At least a whole night and a day.

In under its roof, when our store

You see, we'd but two or three neighbors And the nearest was more than a mile, And we hadn't found time yet to know them. For we had been busy the while; And the man who had helped at the raising Just stayed till the job was well done; And as soon as his money was paid him Had shouldered his axe and had gone. Weil, husband just kissed me and started I could scarcely suppress a deep groan At the thought of remaining with baby

So long in the house all alone; For, my dear, I was childish and timid, And braver ones might well have feared, For the wild wolf-was often heard howling, And savages sometimes appeared. But I smothered my grief and my terror, Till husband was off on his ride. And then in my arms I took Josey,

And all the day long fret and cried, As I thought of the long dreary hours When the darkness of night should fall, And I was so utterly helpless, With no one in reach of my call! And when the night came with its terrors. To hide ev'ry ray of light, I hung up a quilt by the window, And, almost dead with affright, I kneeled by the side of the cradle, Scarced aring to draw a full breath,

Lest the baby should wake, and its crying

Should bring us a horrible death. There I knelt until late in the evening, And scarcely an inch had I started. When suddenly, far in the distance A sound as of whistling I heard. I started up, droudfully frightened For fear 'was an Indian's call; And then very soon I remembered

The red man never whistles at all And when I was sure 'twas a white man, I thought, were he coming for ill, He'd surely approach with more caution-Would come without warning, and still, Then the sounds, coming nearer and nearer, Took the form of a tune, light and gay, And I knew I needn't fear evil From one who could whistle that way. Very soon I heard footsteps approaching,

Then came a peculiar dead thump, As if some one was heavily striking An axe in the top of a stump; And then, in another brief moment, There came a light tap on the door, When quickly I undid the fast'nings, And in stepped a boy, and before

There was either a question or answer, Or either had time to speak. I just threw my glad arms around him, And gave him a kiss on the cheek. Then I started back, scared at my boldness But he only smiled at my fright, As he said: "I am your neighbor's boy, Johnny Come to tarry with you through the night,

"We saw your husband go eastward. And made up our minds where he'd gone And I said to the rest of our people, 'That woman is there all alone, And I venture she's awfully loneson And though she muy have no great fear, I think she would feel a bit safer If only a boy were but near.

"So, taking my axe on my shoulder, For fear that a savage might stray Across my path and need scalping, I started right down this way: And coming in sight of the cabin. And thinking to save you alarm, I whistled a tune just to show you

I didn't intend any harm.

"And so here I am at your service; But if you don't want me to stay, Why, all you need do is to say so, And, should'ring my axe, I'll away." I dropped in a chair and near fainted. Just at thought of his leaving me then. And his eyes gave a knowing bright twinkle As he said, "I guess I'll remain.

And then I just set there and told him How terribly frightened I'd been, How his face was to me the most welcome Of any I ever had seen; And then I lay down with the baby,

And slept all the blessed night through For I felt I was safe from all danger Near so brave a young fellow and true. So now, my dear friend, do you wonder,

Since such a good reason I've given, Why I say I sha'nt care for the music Unless there is whisting in Heaven? Yes, often I've said so in earnest, And now what I've said I repeat That unless there's a boy there a whistling,

Its music will not be complete. -Harper's Magazine.

HISTORICAL CONTROLS.

MARY QUEEN OF SCOTS.

Reported and communicated by A. T. T. P.

June 18, 1878. The following communication from Mary Queen of Scots is taken from that standard compendium of spiritual literature, the Medium and Raybreak, of London:

"I am Mary queen of Scots. You mentioned my name some few sittings ago in reference to my having controlled. I am sent to you by one whom I love, and whose love is returned to me, and who also guides and gently tries to govern, by love's sweet and gentle rule, yourself: dear Tom Paine. I have not received a commission to attend here to speak of the trials of my earth career, but to speak particularly of the trial held whilst I was in Sir Amyas Paulett's custody in his castle of Fotheringhay, in which I received her Majesty's high commission, chosen from the lords of her nation. This is the reason I was sent, and why, once having pre-

month after our marriage ascended the throne of his father under the title of Francis II. Though history speaks of that event, does it tell you how dearly I loved my young husband? Oh, no. Does through God's will, this dire attempt fell to the it tell you that, when the cold hand of death ground.' I made answer to him, Sir Amyas Paul claimed him, how I mourned for him? Does it tell you of the scornful arrogance I suffered at the hands of his mother, Catherine de Medicis? Does it tell 70u the heart-sorrowing I endured on my re- have been and am a queen of two kingdoms?" 'My turning to Rheims? Does it tell you of the letters from the nobility to accept the throne of a country willing to offer allegiance to me in exchange for a country already under the government of the King's mother, to the detriment of her son's legal wife, France's Queen? Does it tell you by what arts and allurements, by what studied attentions so dear to the heart of woman, that Henry Steward, Lord Darnley, tried to gain my widowed heart? History records the suspicion that I was cum scientia in Dainley's murder. O God! that readeth the hearts of all men, knows my innocence of that dire deed of dreadful cruelty. Does history record his studied neglect of me when my heart beat only for

"Insult following insult, adultery even under my very eyes with those in attendance on myself, until at last, wearied with such usage, I sought the sweet consolation that fortune placed at my disposal, listening to the sweet melodies of the Italian musician and scribe, David Rizzio? His was a soul for music. In his beautiful anthems and not with passion's love, but for my great love, my great soul for that which he possessed in such perfection, the beauties of melody and harmony. History records his cruel and fearful murder: his very blood bespattered my dress. My craven husband stood behind the dark, the bloody-minded Ruthven, attended with others similarly inclined. The blood that bespattered my dress was from a dirk-thrust. and their crime was finished in an adjoining room. History records the fact. Oh, does it record my anguish, my deep detestation of this needless murder? History misjudges; but God searches the hearts of all.

"They say that Hepburn, Lord Bothwell, was my next chosen, and that the passage of arms that took place between his followers and my attendants, and my forcible abduction to his castle at Dunbar, was solely by my connivance. History misjudges me there. I neither knew nor had any suspicion that any subject would dare stop his law ful Queen, and forcibly hold her prisoner. History records the fact. Does it record the proud and haughty Hepburn on his knees pleading his love to me? and does it speak of his argument, urged so willy, that he, Scotland's most powerful Lord, would give the greatest help in my time of greatest need? Discontented nobles, discontented people I, yet young, a foreigner, or nearly so: the religion in which I had been educated the greatest matter of detestation to my subjects, and the strongest ob jection urged by them against me. He bid me look from Dunbar's walls and view his hardy followers he bid me compare him with the false and fickle Darnley. He bid me remember former services. telling me as a climax to his reasons that the very safety of my life depended on his help, and the strongest plea he made was when he said, Pass from the gates of Dunbar, my liege Queen, and let your first act be the dishonor and disgrace of Bothwell, for his traitorous imprisonment of his Queen. There is liberty for you, and a guard of honor to ss you outside the castle gates; but think well of my argument—the absolute need of our union. My husband, Darnley, had previously been murdered, and Bothwell's hand had been the chiefest hand amongst the conspirators who raised their hand against their King, and the chief incentive to the dangerous conspiracy was the hope of posseing me.

"The house in which Darnly resided stood in its own grounds, and for two whole days previous to his murder we had been on the terms of friendship nearly appreaching the love with which we entered the marriage state together. Scotland was one vast upheaval of religious differences. The teachings and preachings of the pioneers of Protestantism, which had become in Scotland a vast power, and who eagerly and zealously regarded the education of my boy, bringing him up in a faith dif-ferent from that of his Papistical mother, and he, under whose care the child remained: I am speaking of Murray the Regent, who raised an army against me, he from whom, by ties of blood, I expected forbearance, who, after the meeting of our forces, and the defeat of my party, caused my after im-

arisonment. "History truly mentions my stay at the castle of Loch Leven, and its grim and austere mistress, with her silent, yet daring son, the head of the clan Douglas; yes, George Douglas. Never in his strongest protestation of love did my heart beat quicker, or my hand tremble. Oh, strange and mysterious working of nature! I held him in aversion, yet how dearly he loved me. History records also my escape from Loch Leven, accompan-panied by the hope of the house of Douglas, young History does not record the gloomy jealousy exhibited from the time of the end of my imprisonment at Loch Leven, until, overcome and wearied out by successive defeats, the resolution was formed by me of throwing myself on the protection of the English Queen Elizabeth. Oh, let us

not judge hastily one of each other!" I may here state that I had said nothing, but the thoughts passing in my mind were anything but favorable towards Queen Elizabeth in connect with her treatment of Mary.

"It was said by you at the last meeting in which you passed judgment on me, nothing to hurt me or give offence in any way, and yet a judgment. in which the common ground was speaking of my having been seen in the form, you were speaking of the class of spirits who manifested in the form." I may here remark that at a seance, some time previously, I was talking to the medium in the normal state about these material manifestations, and I said I did not believe any high spirit had, as yet materialized. He asked, had not "Mary, Queen of Scots" materialized. I said, in my ignorance, that I did not believe she had; she was too high a spirit. The controlling spirit then resumed

"There are times in which, for a particular pur pose, high spirits abide once more in the form, but never for the sake of satisfying idle wonder-seekers. If it is commanded for the highest of God's Spirits to take form for the purpose of conversation, then a permission is given, and the manifestation takes place. Reminticences of my life stand out as vividy now through this organization as if I was still in my proper form. It is only through you in respect of the mental part of the communication, and t is only through his physical organization that we are able to give expression to our will (meaning that it would be impossible for him to be controlled in a society of sitters in which there was not some one present of a higher mentality than himself.) It would be impossible for me or for any other higher mind, to give the proper expression to our communication; the higher state of mentality with which this medium is present, always with the proviso of no different and opposing conditions, the higher form of expression the higher minds can arrive at so that I mean, that if there is not sufficient groundwork of mentality amongst the sitters, the controlling spirit loses force of expression and distinctness.

will control again more fully. "I have come with a commission, and I am afraid I have lingered too long. But to continue. Well. indeed, may it be said for Queen Elizabeth, that apon her reception of Mary, Queen of Scots, England forgot its usual hospitality. For fifteen years long I endured captivity; afterwards to be removed to the custody of one of meaner and lower degree. Oh, may God in heaven forgive him, even as I have forgiven him. I am referring to the Knight of Fotheringhay Castle, Amyas Paulett, who was pres-

ent at my execution "On the 16th of October, 1586, Sir Amyas Paulett came into my apartment with this remark, 'You ave been set apart from news-mongers, lady, but I have a bit of news that perhaps might be pleasing to you, that England and England's Queen are awaking up to the danger of keeping so high a lady as yourself, in imprisonment, and after the attempted assassination of her Majesty, Queen Elizabeth,

by Antony Babington and others-nay, start not, lady, —for I sprang to my feet at this needless insult,—'start not, lady, he holds in his posession let-ters from you to him in cipher, the alphabet of which was obtained from your secretaries, Nahee viously controlled other mediums. I cannot but | and Curle, in which you promised him, should his refer to incidents which led me step by step to the last fatal issue. As for the historical incidents, one sequence of this attempted assassination, thousands must necessarily approach them and continue side of Englishmen, good and true, have banded themby side with them, else the communication would selves together by oath to extirpate and thoroughly make history false; but there are feelings of the rot out all that dared to raise their hands against make history false; but there are reenings of the heart, there are incidents which history does not mention, although in dry matter-of-fact historic emn league has been strengthened by an Act of Parliament passed, by which the greatest help is It is well known my French education and the given them by law in bringing about and carrying early age at which I was married to France's Dau-phin, the son of Henry II. of France, who a twelve-against their mistress's life: that further, one of against their mistress's life; that further, one of sending one Morgan, a Scotchman, a Buccaneer, to murder my mistress, Queen Elizabeth; but happily, ground.' I made answer to him, Sir Amyas Paulett. 'does she who rules and governs this kingdom permit you to insult her prisoner, or to come into her presence unbidden? Does she forget that I service to you, Lady; the reason why I entered was to tell you a commission waits you in the presence chamber of this castle, to try you, Lady, for crimes committed against the sovereignty of this land.'
"'Admit them, Sir Amyas Paulett,' I said; and then came the commission, accompanied by their solicitors and scriveners. I refused to recognize

them as a power; I pleaded I could not be tried but by Peers. I urged that I was a foreigner, unacquainted with English laws; I pleaded for an interview with my royal sister, Queen Elizabeth, and was answered with this remark, Keep to the charge; we are here commissioned by the law to try,' I said, 'Oh, Walsingham, I am foredoomed! said, 'Oh, Earl of Warwick, is no mercy to be shown to me! An Act of Parliament specially passed that I may be brought to trial for the plots and conspiracies of the Catholic subjects of her Majesty Queen Elizabeth, are these all to be laid to my charge, at my door? A few letters and lovetokens that took place between me and young Norfolk, whilst with my former more gentle custodian hymns his face would be all a-glow with enthusi-asm. He loved me for the love I had for his art; to you by two men engaged formerly as secretraies Shrewsbury, and my letters and ciphers delivered to me; are these men's letters and evidence to be used against me? Can I, by the laws of this boasted England, be made answerable for their unauthorized acts? Ye have racked them or so deranged their evidence faculties that they have spoken and attested what they knew not. In your commission, read by the Chancellor Homersby, and also continued by the Treasurer Hatton, I am charged with dealings with Spain, with the ambitious Philip, who himself cannot forget his lien on the throne, and I am to appear and plead on such evidence as these two men bring against me. My Lords, consider their oaths of secrecy and service were given to me when I first engaged them; if by any matters divulged they have broken that oath of secrecy, then are they forsworn, and then is the evidence of a falseswearer to be considered availa-

ble in your courts?"" As the power was getting weak and I was getting exhausted, I asked the control to tell the nature of

her commission to me. "My commission was to tell you my death and the mode of my passing away; that I am one of those whose death scenes will be portrayed through the hands of Freeholder. I have but little more to say, further than that with indecent haste the inquiry proceeded. It was not a trial, and the comssioners hastened back to their Royal Mistress who had sent them, unanimously agreeing that for he peace of the realm and the queen's safety my leath was necessary; and it was decided in the asembly of the estates, that the queen should humbly be petitioned to sign the warrant for my execu-This was the mode by which she wanted to solicited so as to get rid of the odium of the deed. Who can tell you or describe the agonies I suffered from the 18th of October, 1586, to the day on which the good Queen Elizabeth thought fit to sign the warrant of my execution. On the 1st of February, 1587, it was quickly put into execution. I received the knowledge of its being signed with equanimity; I forgave the bigotry which actuated her gracious majesty to deny me the consolation which religion could afford, and laying my head on the block, and praying forgiveness for my enemies. I passed on to a higher life after receiving the fatal troke from the axe."

Spirit Communication Through the Mediumship of Helen M. Dodge.

Italy's late King speaks to you to-day, from the unseen world, and says: God speed all in the great work of Spiritual progression. The light of this loctrine will bring all the earth out of the darkness that is now prevailing to the detriment of this, and other countries, and may your pen move ever onward for this glorious cause, and help to spread the glad tidings that all can place before the world-

who possess the power of spirit communion. Italy's King will try to crush out this Jesuitical offuence in his own realm, and in other portions of the earth also, for it is a blight upon any land, and a foul stain upon all who adopt its principles with the hope of a happy hereafter. The new King, Humbert, who has succeeded me to the throne, shall have the help of the spirit world to keep the Catholic religion from interfering in any way with the affairs of state, and we pray the day is not distant when it shall be known no more throughout all the earth, and then will there be visible that progression that is so much needed toward a more ex-

alted condition of our national affairs. Italy must be free from Catholicism. Italy shall be free from its baneful influence, and already the light begins to appear before the alters of the most nigh priests. And the ring of St. Peter's, calling these benighted souls to prayers, shall one day be drowned in the shout of the masses, liberated from the iron grasp that Poperv has so many hundred years held them in. God keep the Italians rom ever having another Pope; keep them angels, and arch-angels, from the debasing influence of priestcraft, and hypocritical Monks with their cowls hat would look better to wrap the beggar than to hide a form whose soul is like a blackened sepulchre—a place for foul deeds to be hid from human eyes—a false heart, false hands taking the bread from the mouths of the poor, for their pretended forgiveness of sins that they make blacker by their ile repetitions of the Holy Catholic creed

Poor Italy! If I could go back now, I would destroy my whole country before this religion should have one advocate within its borders; and with the help of a mighty invisible power, I hope to drive out of my native land this curse that hangs over it like a pall, depriving the light of knowledge rom entering the homes of its poor people.

Kings have much to answer for, and my first step now is to free my country from this foul blot upon her otherwise fair face. Sunny Italy—no skies are so blue as thine, no land more blessed by nature's countiful hand; but what do I see from the terrible effects of the Catholic Church? Ignorance and superstition, where the divine light of knowledge hould only be visible. Great God! author of my being, help me to free my native land from these galling chains. Send Thy swift messengers to aid me in leading them out of the darkness into the glories of an eternal day, and may those who now in church-robes chant the Ave Marie be made to see the great wrong they are doing to their brother

.Would I could speak to them to-day from the very Halls of the Triumviate, I would astound them with my eloquence upon this theme ef Spiritcommunion and the debasing influences of Popery. Italy, I pray you, may be free from this miserable religion before another century shall have passed, and that Rome—once the proud Capital of the world-can become still more powerful by tearing off this voke that its would-be infallible Pope has hung around the necks of the ignorant multitude. Pray for our redemption from this national curse that for years has kept us bound up in priestly garments, until the souls of the people have in their agony gone down to the very earth in supplication to their Creator, to deliver them out of their bondage. And what has been the cause of this national sorrow? What has been the cause of Italy's downward tread? Would to God I could in thundertones answer my people from the top of Vesuvius? Catholicism-Priests, and Monks! vile mockery of religion-this, and this alone, has blighted my country and kept its children in ignorance, and I will never rest until I see my people free from this hated chain that the church has thrown around them, and Popery, and Popes, lie buried with their ancestors, never to be revived in the land again, while freedom, freedom, freedom, shall be the VICTOR EMMANUEL. prayer of

The truest end of life is to know the life that



WHEN THERE'S LOVE ATHOME

There is beauty all around When there's love at home There is joy in every sound, When there's love at home. Peace and plenty here abide, Smiling sweet on every side, Time doth softly, sweetly glide, When there's love at home In the cottage there is joy. When there's love at home Hate and envy ne'er annoy, When there's love at home Roses blossom at our feet,

All the earth's a garden sweet. Making life a bliss complete, When there's love at home. Kindly heaven smiles above, When there's love at home; All the earth is filled with love, When there's love at home. Sweeter sings the brooklet by Brighter beams the asure sky; Oh, there's One who smiles on high

When there's love at home. "The Little Artist."

When Ray Courtney came home from his travels his sister gladly accorded him a bed-room on the second floor and a third-story front room for his studio, or den, as he liked to call it. Into this studio went box after box of artist's material, pictures and frames, beside many choice pieces of bronzes, mosaics, and other curiosities, gathered by the young man during his stay in Rome and other

foreign cities.
Uncle Ray, as he was known through the house, was an amateur painter. He had but one objection to making his home with his sister, and that was the fact that she had two children, a boy of ten and a girl of five, whom he inwardly concluded would e a terrible bother to have in the house.

It is no wonder, therefore, that Edgar Sullivan, who had vainly supposed his travelled uncle would devote his spare moments in entertaining him, soon slipped into the groove his uncle meant him to occupy, and seldom opened his mouth in his presence.

Not so with the pretty little Mabel, who had managed the household, and was not to be put down by any new comer. Uncle Ray had not been in the house a week be fore Queen Mab, as he called her, had walked right into his heart, and asserted her right to rule. "Poor Uncle Ray!" sighed Mabel to her brother,

"he has so much to do; I wish I could help him." "You could not help him paint his pictures," said Edgar, "and that is all the work he has to do." "I could paint pictures," replied Mabel, in a most self-confident tone. "I can paint be-ootiful pictures; I paint 'em every day out of my paint box." "Don't be mad, Queen Mab; but you know you can't paint red cheeks on that white woman he's painting upstairs. Her name is Contemplation; Uncle Ray said so."

"I never heard of Miss Conter Plation," said Mab; "but I 'spect it's one of the peoples he met in Itly; that's what he always says when I ask who people are he's talking about, he says, "O, persons I met in Itly."

"Tisn't Itly; it's It-ta-ly," said Edgar.

said Mab in the authoritative way settled all dubious questions between herself and brother. There's no tail to it, it's Itly." Edgar laughed, and thinking the joke too good to lose, ran to tell his mother, and Mab. with her head full of the most benevolent feelings toward her hard-worked uncle, went upstairs to the studio, scarcely expecting to obtain admission, so rarely did he leave the door unlocked. She tried the door, which opened at once, and walking in, found her-self alone in the studio.

Mabel looked about her for something to do. She put a few loose papers in the waste basket, and then opened a large box of paints. There they lay

in rows. "Such cunning little tin bottles," said Mabel, "and it is so lovely to squeeze the paint out. There's that Miss Conter Plation; she does look pale; I know I could put the red on, course Uncle Ray is going to make her cheeks red. I never have dolls with such white faces as that; I know where the cheeks are, and I know red.

With these cogitations Mabel looked about for a pallet, and soon found one ready cleaned for use. The difficulty was to find which of the little tubes held the red paint, for she could not read the labels upon them. Umber, green, black and blue, yellow nd white, all showed their colors, and at last, when Mabel was beginning to fear Uncle Ray was out of red. came the beautiful carmine. Her eyes danced with restloss eagerness. Hastily wiping off the other colors as well as she could with some paper, she squeezed half the contents of the tube she had found upon her pallet. Seizing a good-sized brush she marched to the unfinished picture, but it was too high; even by standing on tip-toes she could not reach it. But she was not to be baffled. She knew Uncle Ray raised and lowered his pictures, and though Miss Conter Plation had to turn a someset during the operation, and make a hasty descent upon the floor. Mabel got all things finally arranged to her satisfaction, and again she took her stand "with charitable thoughts intent," esolved on doing Uncle Ray a service.

The brush had as much paint as it could well hold put upon it, and readily made its mark upon the fair lady's cheek, the young artist at the same time giving an unintentional streak between the eyes, which she thought she could paint over with

white when she got through.
"You have made that side too low down," said Edgar, who had come in and was now standing behind her, half frightened at her audacity and amused at the looks of the picture. "If 'twas a man'twould do for moustaches; but Mab, I hear Uncle Ray; goody, what'll he say when he sees it?"
"He'll say he's very 'bliged," said Mab, with dignity. "I like to help him every day, for he's the darlinest uncle I've got; but Edgar," shaking her little head with the wise gravity of a judge, you are an unkindly boy. I'm 'fraid you don't nember the rule which does to them what you'd have them do to others," which sage remark was not heard by Edgar, who, frightened by the sound of approaching footsteps, wisely took himself out of the way.
"You little witch!" exclaimed Uncle Ray, as he

sprang forward and caught the uplifted arm, which was still doing mischief; "how dare you spoil my Mabel looked up quickly. In all her life she had

never received such a look as came from Uncle Ray's face. It was not the grateful glance she expected, but anger, and dropping her pallet and brush, the child hid her face and burst into uncontrollable sobs. Then Uncle Ray's heart melted within him, and

aress her and whisper those tender nothings easy to say, so hard to write. Mabel, with both arms about his neck, managed o say between her sobs, "I was helping you, Uncle Ray; you are so busy. I did it nice as I could. I didn't want it to stay streaky. I did try to wabble the brush and it wouldn't wabble."

aking the offender upon his knee, he began to

The mournful tone in which she uttered this was too much for Uncle Ray. "And it, wouldn't wabble," he repeated, looking at the poor lady, who had the appearance of suddenly being attacked with the worst form of cancer, and then he laughed such a laugh as he had not even attempted for years, and Mabel happy now of Uncle Ray, was pleased, joined in the mirth right joyously, and his was what mamma Sullivan heard, as being apprised by Edgar of the dire misfortune which had befallen the picture, she came upon the scene with rapid steps to see what could be done. "Don't scold her, mamma," said Uncle Ray, en circling in his sheltering arms the little culprit

who nestled against his breast like a little kitten "she did the best she could to put the finishing touches to Miss Conter Plation. She tried to wabble the brush and it wouldn't wabble," and again Uncle Ray's hearty laugh broke forth while he kissed his pet a dozen times or more. Re-Incamation an Eternal Truth:

MR. EDITOR:-In order to elucidate the subject of re-incarnation still further, I will state that, in my opinion, the subject is not understood by a large proportion of those who pretend to be teachers in Spiritualism. It is necessary in order to arrive at a proper understanding of this theory that we should have a solid foundation to rest upon or start from. My theory commences at the lowest form of life—the infinitesimal atom, and that each atom contains inherent within itself the possibilities of any and every other atom. I will call each atom a microcosm of all there is in the primitive sea of

Now, I contend that each atom has eternally existed in some form (for without form there would be nothing), and will always exist with the possibility of an eternal unfoldment. As there was no commencement to existence, so there can be no limit to experience. The progressive unfoldment of each atom up through all forms of higher life to man cannot by any well-informed mind be disputed; according, then, to this hypothesis, the eternal existing soul principle has been re-incarnated untold millions of times, through multitudious bodily changes from the atom to the form of man. Man at first was a negro; passing through the change called death, he waited in spirit until he could be re-incarnated into the body of the Ma-

The next form of life was the Mongolian. The next the Indian, and last the Anglo-Saxon race, the highest type of life known upon this planet. Any one who denies the regular chain of progressive existence through the mineral, vegetable and animal, also through the four lower races of man, must admit that the progressive chain has been broken and that the lower forms of animal life, and the four lower races of Luman life, is in an eternally fixed condition. If nature's chain is broken in one condition of progressive existence, all will end in eter-

If progression is a fact, it must have existed in the lowest form of life, else there was a time when there was no progression. I contend that progressive life has and eternally will exist, and the connecting link can never be sundered. I also contend that eternal life and eternal death will always exist to produce changing conditions necessary for growth and unfoldment. Positives and negatives have ever existed in the past and must continue to

exist through the eternities of the future. There are certain wise-acres who inform us tha there will be no more death after the death of the present form; if such be the fact, then life must become extinct, for life and death are inseparably connected; if one is destroyed the other must be lestroyed also. These same wise ones inform us hat evil and misery will cease to exist. If so, then appiness must end, for one is essential to the other, and ever must be. Opposites exist in every department of nature and are legitimate in their workings; and how, I would ask, can they die or be changed into nothing, unless a law has been dis-covered by which something can be created from nothing? If so, I would suggest that the discoverers secure a patent that all may have the benefit f the discovery.

Immortality cannot be true, as Webster defines , without the possibility of death or change, for all positives require rest or change. We have slept in nconsciousness, which in one sense is death, one half of our existence, and shall continue to do so through the eternal future. Many talk learnedly concerning the heaven to which they are going after death. Some have their heaven located among the fixed stars, others in various localities this side the siderial heaven. But wherever their residence may be, some friend, or friends, have fashioned and furnished it, and all they have to do will be to occupy and enjoy it. My opinion is, that each one must build his own heaven and earn his own home if he would enjoy true ownership and liberty.

We are informed through various media that spirits have natural bodies, and that we shall know hem as when upon earth. Again, we are told that in order to recognize spirits, we must enter their atmosphere. Some declare that spirits take possession of our bodies and live with us, assisting us to perfom our earth work. Others there are who declare that spirits cannot take possession of an earthly body. Jesus, a medium in olden times, said that spirits did return and take possession of persons living in the body, and that he had the power to cast them out; thus positively proving that re-incarnation was then a natural law. It is recorded that spirits returned and took possession of three thousand bodies on the day of Pentecost, causing them to speak and act in various ways, to

the dismay of the common people, who thought they must be drunk or possessed of the devil. But what does the testimony of ancient and nodern mediums amount to, when one sapient eader declares, through the columns of the $R.\,\,P$ Journal of March 8th, that spirits rarely communicate with the inhabitants of earth. I call such declarations Spiritualism with a vengeance. This statement must be flattering to mediums, who have been used as a mouthpiece for spirits to communicate to their earth friends, as recorded in the Banner of Light, Mind and Matter, Voice of Anrels and other public, as well as private sources. should think Mrs. Conant, Mrs. Rudd, Mrs. Danskin and thousands of others who are daily seeing and conversing with spirits, would be much obliged to this mighty head of Spiritual knowledge for his compliment.

In the last issue of MIND AND MATTER I read a very intelligent lecture from a lady (for whom I entertain a high respect), who says that spirits have no bodies. I have been entranced and entered spirit life. I there walked arm in arm and conversed with my once earth companion, and positively know and declare that she possessed a body as natural as when on earth. While there I saw spirits who had no natural bodies clothed in flesh like our bodies. They were called spirits who had not been properly born into spirit life. They were likened to fruit fallen before ripe, or before a body had been prepared for them by spiritual parents. I was informed that such spirits took possession of earth bodies that they might gain experience needful for them.

This I call re-incarnation in the strictest sense of the word. Re-incarnation will prove a priceless blessing to the idiot, who, without it, must remain idiotic through cycles of rolling eternities, but with it, has a chance through the open door of progression to eat of the fruit of the tree of life and gather knowledge. My opinion is, that spirits formed upon this planet have never passed beyond our solar system, and will not for millions of years to come. I take the opinion of no man, however great or learned he may be in the use of the pure dialect of the Anglo-Saxon tongue, or how success fully he may be in establishing himself in the minds of others as a Latin scholar, by quoting Latin phrases from the dictionary and adding them to his compositions.

The little knowledge I have has been gained by and through my own experience. I am daily in communion with spirits, who inform me that all communications through mediums, though at times seemingly contradictory, contain more or less truth according to the comprehension of the receiver. Yours for truth against fanaticism,

M. L. SHERMAN, M. D. Adrian, March 13th.

DOMESTIC RECIPES.

SET a cup of water in the oven while baking; it will prevent meats or bread from burning. TEA BISCUITS .- Two pounds of flour, two ounces of butter, one cup of milk, one or two eggs, half a cup of sugar, one cup of yeast; set at night, bake in

BALSAM APPLE OINTMENT.—Four large balsam apples, half pound lard, quarter pound mutton suet, two cakes beeswax, small piece rosin; boil altogether three hours and then strain it.

CUSTARD PIE.—One quart of milk, four eggs; sweeten to your taste: flavor with lemon or whatever is liked best; line the pie-plate with crust and our the mixture in, grating a little nutmeg on op and bake.

CHICKEN BEAN SOUP .- Cut up vour chicken and put over to cook in as much water as you want for your soup. Cook about one teacup of beans in a separate vessel until they begin to crack open, then put them with the chicken; season with salt, butter and pepper.

HERMITS -Two eggs, one and one-half cups of white sugar, one-half cup of butter, one teaspoonful of soda dissolved in two tablespoonfuls of sweet milk, one cup of currants (or stoned and chopped raisins,) one teaspoonful each of nutmeg, cloves and allspice, mix very stiff, cut with a cake cutter, or bake on the dripping pan like sugar gingerbread.



little nonsense now and then, Is relished by the best of men.

PUT UP JOB.—Col. Ingersol contemplates "put ting up a job," in a literary way for the special edification of the public.

ADAM AND EVE .- "Oh Eve how can I leave thee." She blushed, and never said a word, but like a silent monitor, or an Ionic statue, graceful in simplicity, she pointed to a fig tree. We here leave them.

A BIG BET .- "I tell you, my friend, you may not think of it, but, nevertheless, it is true; your heart makes at least one hundred thousand every twenty-four hours." "If you apply that to me, by saying that I am such a big beat as that, I'm going for you." That's a joke, so let it be recorded.

Lo! THE POOR INDIAN.—In all the official inrestigations made public from the time that Penn founded the State of Pennsylvania until the last colloquy with "Sitting Bull," or "Moses," no one has ever defined the process how the poor Indian in the Northwest long winter snows, keeps his wig-wam.

POPULAR EXPRESSIONS.-Doctor, you should come up to the standard of popular expressions and not reiterate the old words, "too thin." You should say "it does not possess the adequate thickness." Or, perhaps it would be better to ejaculate with a grand flourish, "that is the gossamer superlativeness of tenuity."

SIGNALS IN THE RAILROAD OF LIFE.—It may be said that when a man of family comes home at an early hour in the morning, singing, it is his signal that he has a full load on. When his wife begins to whistle it is a sign that

steam is getting up.

If the husband attempts to talk on temperance and domestic economy, it is the signal that he is switched off on the wrong track. If his wife wants a new spring bonnet, of rose leaves and a prince's feather, and the husband

objects, it is a danger signal of a collision. When the babies cry, it is the signal for cross ties.
When a wife combs her hair, it is the signal for an open switch. When the husband kisses the hired girl in the kitchen, the wife goes for his head-light instanter, telescopes her fist into his nose, and there is a gen-

MEN OF MARK .- "Be jabers, Bridget, I have it from high lagel authority, that I'm a man of mark," was the salutation which Terrance McCarty gave his wife upon returning home one day. Already I see a hoteel in the distance, you behind the bar me darlint, and me in congress, sure dye mind that now.

eral smash-up of all surrounding things.

"Sure an I do, and the lord be praised fur the service," replied Bridget, as she turned from the washtub. "How are yea man of mark, now tell yer own swate Bridget." "I'll tell yez all about it. This morning Teddy fell through the trussel bridge and cracked his schull on the schones below, an he never knew what killed him. Then the crowner came to howl'd the inquest, and I give in my evidence, and when he took it all down, says he "sure he told me to sign me name till it," but I did that by atting a cross fur me name. Yez sees that now Then says he, "Terrence McCarty you are a man of mark." How's that fur high. Take a quarter Bridget, and get a quart of Maloney's best on the

going to be a smart man. A PRIZE HARD TO WIN .- "I will give ore liundred dollars to any person, man or woman, who is entirely contented with his or her condition

This was the expression of an advertisement published a few years ago. It was responded to by a number of persons A man, a well-known character about town called and claimed the prize. He was an individual who neglected his wife and children, and they had a hard struggle on the up-hill of life. Still,

he was as contented as he was selfish. "I have come, sir, for the prize you offer." said he to the advertiser. "Yes, sir; but you must be catechised a little first. "Certainly, sir; I am ready to answer all ques-

tions.' "Are you married?" "Yes sir. "Do you support your wife and family, as be-oming a good husband and kind father?"

"Are you contented in living in this style?" "Entirely so, sir; it does not worry me in the "Do you contribute to the support of your children 2

"No, sir; not a cent." "And are you contented at this?"

"No. sir: I do not."

"I am, sir; entirely so." "Is there anything troubling your mind, in any

manner or form whatever?" "Nothing at all, sir; I wish you to make up your mind that I am fully contented with all the things of this world, and from this point I cannot be moved under any influence or powers whatever." "Then, sir, if you are so contented, why do you come here, to demand the prize, if you are really contented? The mere fact of your desire to obtain the prize shows that you are covetous, and a covetous man cannot be contented. The applicant went away a wiser man, and it is

probable the same prize is awaiting the arrival of a fully contented man or woman.

I Don't Know How .- A kind hearted old lady, whose equanimity of temper was severely tested on many occasions, because of a pair of bunions, which enlarged the joints of her large toes, sought to obtain relief. She suffered very much. She was afraid to ride in the over-crowded cars, or to slowly walk along the public thoroughfares. She was fond of social life, but could not enjoy society. Her appetite was destroyed and her rich Oolong tea lost its taste. Pinnafore on the one side had no attractions for her, and the gospel on the other side, ceased to afford any consolation. She called the assistance of prominent chiropodists, but they could do her no good. She was positively suffering purgatory in earth life, and could not find

She was told, finally, of a man living a hundred miles away, who had bunions, and when they affected him, he had a quick way of obtaining ease. To find this man was her intentiou, and taking the cars, she arrived at the place of destination on time. The abode was found, and she entered. The afflicted man himself let her in.

"I understand, sir, that you are troubled with bunions." said the visitant "I am: I have suffered the torments of the-"But they tell me you have an easy way to obtain relief, if so, would you object to giving me the desired information, for I am a sufferer also." "No objection at all, marm; two things are re-

uisite. "Pray, sir, what are they?"

"Cursing and swearing like-" "Cursing and swearing," replied the invalid. "Yes, marm; whenever your bunions dispute rith old Probabilities, as to the coming weath the brewing of a snow or rain storm, a gale of wind or approaching foggy weather, then you begin to eurse and swear, and you will be relieved, cer-

The afflicted lady returned home, and told her husband, and said that she much regretted that she could not avail herself of the remedy. "Why not?" said he, "desperate diseases require desperate remedies. Don't let your conscienti scruples interfere to prevent your being relieved of

suffering." "I have no conscientious scruples, but the fact is I don't know how.